An Enlightening Commentary into

# The Holy Qur'an

# 5


*Compiled by:*

*Ayatullah Sayyid Kamal Faghih Imani*

*and*

*A Group of Muslim Scholars*



*IMAM ALI Islamic Research Center*

*Isfahan IRAN*

بسم الله الرحمن الرحیم

An Enlightening Commentary into the Light of the Holy Quran Compiler

:Writer

Sayyid Kamal Faghih Imani

:Published in print

Amir-ul-Mu'mineen Ali (as) Public Library

:Digital Publisher

Ghaemiyeh center of computerized researches

# Contents

## An Enlightening Commentary into the Light of the Holy Quran Compiler Cover ۵

### Book ID



Title: An Enlightening Commentary into the Light of the Holy Quran Compiler. A Group "of Muslin Scholars and Copyright ۱۹۹۸ Kamal Faghih Imani

ISBN: ۹۶۴-۵۶۹۱-۴۵-۱

Translator: Mr. Sayyid Abbas Şadr-Sameli Editor: Ms. Celeste Smith Published by: The Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (as) Public Library, under the direction of

Ayatullah Allamah Mujahid Al-Haj Sayyid Kamal Faghih Imāni. Address: Shekar Shekan Crossroads, Ahmadabad Street, Post Office Box ۸۱۴۶۵/۵۱۵۱

Esfahan, Islamic Republic of Iran, Telephone: ۲۲۸۱۰۰۰ , ۲۲۸۲۰۰۰, ۲۲۹۶۴۷۸ Far ۹۸ - ۳۱۱ - ۲۲۹۷۰۲۸

Number of copies in this Print: ۶,۰۰۰

.First Edition: ۱۹۹۷ A.D., ۱۳۷۵ / ۱۴۱۷ A.H

.Second Edition: ۱۹۹۸ A.D. , ۱۳۷۶ / ۱۴۱۸ A.H

.Third Edition: ۱۹۹۸ A.D., ۱۳۷۷ / ۱۴۱۹ A.H

.Fourth Edition: ۱۹۹۹ A.D. , ۱۳۷۸ / ۱۴۲۰ A.H

.Fifth Edition : ۲۰۰۳ A.D. , ۱۳۸۱ / ۱۴۲۳ A.H

.Sixth Edition : ۲۰۰۵ A.D. , ۱۳۸۴ | ۱۴۲۶ A.H

p: ۱

### Point

Please note the Internet Site Address

For the English Commentary of the Light of Holy Qur'ān

www.nidanet.com



۸-۰۲-۵۶۹۱-۹۶۴ Isbn شابک ۸-۲۰-۱۹۶۵-۴۶۹

: Book Specifications

Title: An Enlightening Commentary into the Light of the Holy Qur'ān

" Compiler: A Group of Muslim Scholars and " Copyright ۱۹۹۸ Kamal Faghih Imani

:ISBN

Translator: Mr. Sayyid `Abbās Ṣadr-`āmelī

Published by: The Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (a.s.) Public Library, under the direction of

.Ayatullah Allamah Mujāhid Al-Haj Sayyid Kamāl Faghīh Imānī

Address: Shekar Shekan Crossroads, Ahmadabad Street, Post Office Box ۸۱۴۶۵/۵۱۵۱

Esfahan, Islamic Republic of Iran, Telephone: ۲۸۱۰۰۰, ۲۸۲۰۰۰, ۲۹۶۴۷۸

Fax: ۹۸-۳۱-۲۹۷۰۲۸

Number of copies in this Print: ۶,۰۰۰

.First Edition: ۲۰۰۱ A.D. , ۱۳۸۰ / ۱۴۲۲ A.H

.Second Edition: ۲۰۰۳ A.D, ۱۳۸۲/۱۴۲۴ A.H

**Table of contents**

(Sura Al-'A`rāf (No. ٧

p: ۱۳

## Introduction

In The Name of Allah, The Beneficent, The Merciful

Part one of this very commentary of the Qur'ān begins with the main introductory preface of this endeavour in details. A glance over it makes you familiar with some essential data towards the aim which can surely be helpful along the way of studying .this book

In that introduction, it was mentioned that the demand of those who have read the former volumes of this commentary, and are anxiously waiting for the rest parts of the translation of the Qur'ān to receive as soon as possible, caused the original explanatory in the substitutive volumes to be arranged rather concisely by the .compilers

Therefore, in this series, from part three of the Qur'ān on, every volume consists of .the exegeses of the verses of two parts of the Qur'ān

This current volume, for example, contains part seven and part eight, the decision was made in order that the English translation of the commentary of the whole Qur'ān be completed in a shorter period and delivered in about twenty volumes, and comparing with its earlier volumes, they become available for the readers sooner .than the expected time, Allah willing

Humbly we ask Allah, the Exalted, that He helps us, as ever before, to complete this holy endeavour successfully so that we can offer the whole of it to the truth-seekers .throughout the world

May He (s.w.t.) guide and assist all of us by the light of the Qur'ān to pave the straight .path further and further, for we are always in need of it

The Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (a.s.) Public Library

Sayyid `Abbās Ṣadr-`Āmelī The Translator

****

p: ۱۵

# Transliteration of Arabic Letters

## Long Vowels

| | |
|---|---|
| آ ا | ā |
| و | ū |
| ی | ī |

## Short Vowels

| | |
|---|---|
| َ | a |
| ُ | u |
| ِ | i |

## Diphthongs

| | |
|---|---|
| اَی | aī |
| اَو | aū |
| اَوْ | au |

## Letters

| | | | |
|---|---|---|---|
| ب | b | ط | ṭ |
| ت | t | ظ | ẓ |
| ث | θ | ع | ‘ |
| ج | j | غ | q̇ |
| ح | ḥ | ف | f |
| خ | x | ق | q |
| د | d | ک | k |
| ذ | ð | ل | l |
| ر | r | م | m |
| ز | z | ن | n |
| س | s | و | w, ū, aū |
| ش | š | ه | h |
| ص | ṣ | ی | y |
| ض | ḍ | ة | ah, at |

## Sura Al–Ma'idah (No.۵) Part Seven

## Section ۱۲: Intoxications and games of chance prohibited

### Point

۸۷- ياأَيُّهَا الَّذينَ امَنُوا لا تُحَرِّمُوا طَيِّباتِ ما اَحَلَّ اللّهُ لَكُمْ

وَلاتَعْتَدُوا

اِنَّ اللّهَ لايُحِبُّ الْمُعْتَدينَ

O' you who have Faith ! Do not prohibit the good things that Allah has made lawful " .۸۷
".to you, and do not transgress. Verily Allah does not like the transgressors

### Commentary : Verse ۸۷

### Point

It happened that one day the Messenger of Allah (p.b.u.h.) was speaking for people about the Hereafter and the scenes of the gatheringplace of Resurrection. The audience were so touched at heart and wept that some of them decided, from then on, not to consume any good food, to prohibit comfort unto themselves, to observe a fast, to abandon their wives, and to sleep at nights less than before. They swore over that decision to be loyal to it. When the Prophet (p.b.u.h.) was informed of it, he mustered people in the mosque and told them : " I eat food, I sleep at nights and do not abandon my wives. Our religion is not the creed of retreat and monasticism. The monasticism of my ummah is the holy struggle. Whoever goes a direction other than ".my style is not a Muslim

Some of them asked what they would do for the oaths they had taken. The subsequent verses were revealed saying that Allah does not call them to account for .their vain (unintentional) oaths

Imam Sādiq (a.s.) said: " Whoever makes a lawful thing unlawful for himself (through a vow), the one must accomplish it, and there is nothing upon him. ..." (Mustadrak-ul-

(Wasā'il, vol. ۳, p. ۵۲)

p: ۱۷

**: Explanations**

Islam is the religion of `Fitrah' (nature), wherein retreat and monasticism, or excess .١ and defect is forbidden.

A Muslim submits to the command of Allah. He neither turns a lawful thing into an .٢ unlawful one, nor vice versa.

The holy Prophet (p.b.u.h) said : " O' people! what I have made lawful is lawful until the day of Judgement, and what I have forbidden is forbidden until the day of Judgement." (١)

Edible things, clothings, and the whole lawful pleasures have been created for the .٣ usage of humankind.

.When using the lawful things, be careful of avoiding extravagance .۴

"... do not transgress ..."

The vows, covenants and oaths which are against the explicit prohibitions of the .۵ text of the Qur'ān, are worthless and invalid.

****



---

Bihar-ul-Anwar, vol.٢ , p. ٢۶٠ ١ -١

۸۸- وَكُلُوا مِمّا رَزَقَكُمُ اللّهُ حَلالاً طَيِّبًا وَاتَّقُوا اللّهَ الَّذى

اَنْتُمْ بِهِ مُؤْمِنُونَ

۸۸. " And eat from the lawful and good things which Allah has provided for you; and be in awe of Allah Whom you have Faith in."

### Commentary : Verse ۸۸

#### Gaining lawful things are enjoyed

In the previous verse, the words were about the prohibition of unlawful things, while in this verse it has enjoined people to lawfully enjoying the merits of Allah. It says :

" And eat from the lawful and good things which Allah has provided for you;

The only condition in this course is that you should avoid opposing the command of Allah in Whom you believe.

"... and be in awe of Allah whom you have Faith in."

That is, your faith to Allah requires that you respect all his commandments both in enjoying the merits of Allah and observing moderation and piety.

The holy Prophet (p.b.u.h.) said : " It is obligatory for every Muslim believer, man or woman, to gain lawful things."(۱)

Again, the holy Prophet (p.b.u.h.) said : " Worship consists of seventy parts, the best of which is seeking the lawful material."(۲)

Also, the holy Prophet (p.b.u.h.) said: " Seeking for lawful sustenance is the same as holy struggle in the way of Allah". (۳)

The holy Prophet (p.b.u.h.) said : " Next to the obligatory prayers, seeking for lawful (sustenance) is necessary and compulsory." (۴)

The holy Prophet said : " gaining income through a lawful way, is the most exalted

(deed." (۵

****



---

Bihar-ul-Anwar, vol. ۱۰۰, p. ۹ ۱ -۱

Safinat-ul-Bihar, word /halal/, p. ۲۹۸ ۲ -۲

Kanz-ul-Ummal, vol.۱, p.۶ ۳ -۳

Kanz-ul-Ummal, vol.۴ , p.۵ ۴ -۴

Kanz-ul-Ummal, vol.۴, p. ۴ ۵ -۵

۸۹- لا يُؤاخِذُكُ-مُ اللّهُ بِاللَّغْ-وِ فِى اَيْمانِكُ-مْ

وَل-كِنْ يُؤاخِذُكُمْ بِم-ا عَقَّدْتُمُ الْاَيْم-انَ

فَكَفّ-ارَتُهُ اِطْعامُ عَشَرَهِ مَس-اكينَ مِنْ اَوْسَطِ ما تُطْعِمُونَ اَهْليكُمْ

اَوْ كِسْوَتُهُمْ اَوْ تَحْريرُ رَقَبَهٍ

فَمَ-نْ لَمْ يَجِ-دْ فَصِى-امُ ثَل-ثَ-هِ اَىّ-امٍ

ذ لِكَ كَفّ-ارَهُ اَيْم-انِكُمْ اِذا حَلَفْتُمْ وَاحْفَظُوا اَيْم-انَكُمْ

كَذ لِكَ يُبَيِّنُ اللّهُ لَكُمْ اى-اتِه

لَعَلَّكُمْ تَشْكُرُونَ

۸۹. " Allah does not call you to account for your vain (unintentional) oaths, but he calls you to account for what you have pledged solemnly.

So its atonement is feeding ten paupers with the average of what you feed your own families, or clothing them, or freeing a slave.

But whoever does not find (the means to do so),

should fast for three days. That is the atonement of your oaths when you pledge. But guard your oaths. Thus Allah makes His Signs clear for you in order that you might be thankful."

#### Commentary : verse ۸۹

#### The Atonement of Oaths

In this verse, the general discussion is about the oaths which are taken upon the fields of making the lawful things into unlawful ones, and the like of them. These oaths, from this point of view, are divided into two sorts. At first, it says:

" Allah does not call you to account for your vain (unintentional) oaths, ..."

The objective meaning of ` vain oaths', as the commentators and

jurisprudents have said, is the oaths that do not aim a definite goal, and those that have not been taken intentionally and decidedly. Besides, the contents of such oaths are against the laws of religion, viz. they are estimated as opposite to the commands .of Allah

The second sort is the oaths which are taken wilfully, intentionally, decidedly, and earnestly. Referring to these kinds of oaths, in the continution of the verse, the Qur'ān : says

"... .but he calls you to account for what you have pledged solemnly ..."

.And Allah charges you with a duty to fulfill these oaths

For the validity of an oath, of course, only its being earnest is not enough, but the content of the oath should be a lawful matter, at least. It should also be noted that an .oath is not reputable except by the Name of Allah

Therefore, if someone takes an oath by Allah, it is obligatory to perform it according to his oath. So, if he breaches his pledge, one of the following three atonements is :necessary to be performed by the one. At first, it says

"... So its atonement is feeding ten paupers ..."

Yet, in order that some people do not take this general ordinance so that they think they can give any low and worthless material of food as atonement, the Qur'ān clearly : explains the quality of this food, saying that it must be

"... ,with the average of what you feed your own families ..."

.The second is : to cloth ten needy persons with proper clothing

"... ,or clothing them ..."

The appearance of this verse, of course, indicates that the clothing should be of a sort .which normally covers the body

.Yet it can be of various kinds according to the seasons and places in different periods

To answer to the question that whether, from the point of quality, the minimum material is enough or the average should be observed here, too, as the absoluteness of the verse implies, any sort of clothing can be enough.

:The third is

"... freeing a slave ..."

Sometimes it happens that there may be some persons who are able to fulfil neither of the above two atonements. Therefore, next to stating these ordinances, it says:

"... But whoever does not find (the means to do so), should fast for three days ..."

After that, as an emphasis, the Qur'ān says:

"... That is the atonement of your oaths when you pledge ..."

But, in order that no one might consider that by giving atonement, breaching the proper oaths is not unlawful, it says:

"... But guard your oaths ..."

The purpose or this phrase is that you should be careful not to commit sins by breaching your oaths.

And, finally, at the end of the verse, in order that you might be grateful for these ordinances and commandments, which guarantee the happiness and felicity of both an individual and society, the Qur'ān says:

"... Thus Allah makes His Signs clear for you in order that you might be thankful."

****

۹۰ یاأَیُّهَا الَّذینَ امَنُوا

إِنَّمَا الْخَمْرُ وَالْمَیْسِرُ وَالْأَنْصابُ وَالْأَزْلامُ رِجْسٌ مِنْ عَمَلِ الشَّیْطانِ

فَاجْتَنِبُوهُ لَعَلَّکُمْ تُفْلِحُونَ

O' you who have Faith ! Verily wine, gambling, idols, and (dividing by) arrows are " .۹۰
".an abomination of the Satan's work, so avoid it, that you may be prosperous

### Commentary : Verse ۹۰

#### Wine, gambling, idols and dividing by arrow should be avoided

At the time of the advent of Islam, the Arabs customarily were intensively interested in poetry, wine, and fighting. The Divine revelations concerning the prohibition of wine .were gradually conveyed

At first, there revealed a verse stating that provision is supplied from date and grapes either, from which you can obtain intoxication, too, (Sure An-Naḥl, No. ۱۶, verse ۶۷). .This indication of intoxication implies the statement of its badness

The Qur'an, then, has referred to the benefits of gambling and wine and also that their containing sin is greater than their benefits, (Sura Al-Baqarah, No. ۲, verse ۲۱۹). After that the Divine verse was revealed enjoining not to establish prayer at the state of being intoxicated, (Sura An-Nisā', No. ۴, verse ۴۳). And, finally, the above verse was revealed which considered wine as an abomination, a Satanic action, and ordained (that it is unlawful.(۱

The Arabic term /xamr/ (wine) is derived from the same root as the Arabic word /xumur/ (cover) is. In Arabic, the veil of a woman is called /ximār/; since it covers the .hairs. Similarly, wine covers the wisdom

The Arabic term /maysir/ is derived from /yusr/ with the meaning of easiness, since, in .gambling, players sometimes earn money by that play without tolerating any trouble

Musnad Ahmad-i-Hanbal, Sunan-i-Abi-Dawood, Nisaiee, and Tarmathi have ١ - ١ stated a vast explanation about the Occasion of revelation of this verse which are .suggested to be referred to

The Qur'ānic term /'azlām/ means a kind of lottery done with some sticks of arrows. It used to be performed before Islam, at the Age of Ignorance.

**Explanations:**

1. In Islam, having Faith and drinking wine do not agree with each other.

2. Drinking wine and gambling are in the same row with idolatry.

"... verily wine, gambling, idols and ..."(1)

3. The Islamic commandments and prohibitions have been ordained reasonably and wisely.

"... and (dividing by) arrows are an abomination of the Satan's work, so avoid it ..."

4. The verse enjoins to avoid not only drinking wine, but also approaching it. The reason of this ordinance is that a sound nutrition is effective in the prosperity of human beings. Therefore, it enjoins to avoid intoxication, so that you may be prosperous. The verse says:

"... So avoid it, that you may be prosperous."

Any kind of cooperation concerning wine, including its production, distribution and consumption, is prohibited.

Imam Baqir (a.s.) has narrated from the holy Prophet (p.b.u.h.) that he cursed ten groups of people who are concerned somehow with drinking wine. They are as follows:

" Its planter, its guardian, its maker, its drinker, its cupbearer, its bearer, its receiver, its seller, its purchaser, and anyone who, in a way, devours from its income."(2)

****

Some Islamic traditions indicate that the drinker of wine is counted like an idolater ١ -١

Nur-uh-Thaqalayn, vil. ١, p. ۶٧٠ ٢ -٢

۹۱- اِنَّما يُرِيدُ الشَّيْطانُ

اَنْ يُوقِعَ بَيْنَكُمُ الْعَد اوَةَ وَالْبَغْضاءَ فِى الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلوهِ

فَهَلْ اَنْتُمْ مُنْتَهُونَ

۹۱. "Certainly Satan desires to cast enmity and hatred among you by wine and gambling, and to hinder you from the remembrance of Allah, and from prayer. So will you stop ? "

### Commentary : Verse ۹۱

#### Point

Considering the concerning statistics, a great number of murders, crimes, accidents, divorces, psychic sicknesses, renal diseases and so on, are caused by wine, liquor. Here, in stating the philosophy of its prohibition, the Qur'ān emphasizes on two points : social harms and spiritual losses, (including enmity, and neglecting both prayers and the remembrance of Allah).

#### Explanations :

۱. Stating the philosophy of ordinances is one of the factors of the effectiveness of speech.

۲. All the factors which may create grudge and rancour should be challenged against.

۳. Any action or any person that causes enmity and hatred amongst people is Satanic.

۴. Anything, like wine or gambling, which causes the negligence of a person from the remembrance of Allah and establishment of prayers is obscene.

۵. Wherever enmity and hatred come forth, it is appropriate to divote material gains, whatever they may be. (There is some profit in wine and gambling, too, but, because of their evil effects, they are prohibited).

The mental harms and spiritual losses are the most important damages, both bodily .۶ and financially. Wine has also bodily harm, yet, here, hatred and negligence have .been emphasized on

Thus, the prohibition of drinking liquor and gambling, enjoined by Allah, is for the .goodness and improvement of people's affairs both in this world and the Hereafter

Ibn-Abbas, a leading commentator, says that the target of the verse is Sa`d-ibn-'Abī-Waghghās and a man from the Helpers who had compacted the agreement of brotherhood with each other. A man from among the Helpers invited sa'd to a party. They prepared a table of food and wine and drank so much so that they became .intoxicated

At that time they boasted to each other so violately that their dispute ended to a conflict. The Helper took a piece of bone and struck on the nose of Sa`d so vigorously .that his nose was smashed. Then Allah sent down this verse about them

The verse means that Satan wishes to seduce you and attract you toward drinking wine in order to take your wisdom from you, and persuade you to do some evil things .that you do not do them in an ordinary state

Ghattādah says that some people played gambling upon their own property and wives. At last, those who had lost their property and their wives, sat in grief, planning to take vengeance from their rivals. Therefore, gambling has no consequence but .grudge and enmity

By this way, Satan desires to hinder you from the remembrance of Allah, so that you .do not offer your thanks for His bounties

Satan also desires to make you neglectful of prayer, which is the firm base of the :religion. So, obey Allah (s.w.t.) and be not heedless of His prohibition. The verse says

Certainly Satan desires to cast enmity and hatred among you by wine and gambling, " ? and to hinder you from the remembrance of Allah, and from prayer. So will you stop "

****

p: ۲۶

۹۲- وَاَطيعُوا اللّهَ وَاَطِيعُوا الرَّسُولَ

وَاحْذَرُوا

فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوا اَنَّما عَلى رَسُولِنَا الْبَلاغُ الْمُبينُ

And obey Allah and obey the Messenger, and beware, but if you turn away, then " .۹۲
".know that Our Messenger's duty is only conveyance (of the Message) Manifest

**Commentary : Verse ۹۲**

The governmental and political commandments of the Messenger of Allah (p.b.u.h.) are similar to, and the same as, the commandments of Allah, and it is obligatory to .obey them

Those who refrain to obey the command of Allah deserve to be punished. So, there is no responsibility upon the Messenger of Allah save conveying the message of Allah .and stating it manifestly

:The verse says

And obey Allah and obey the Messenger, and beware, but if you turn away, then "
".know that Our Messenger's duty is only conveyance (of the Message) Manifest

****

۹۳- لَیْسَ عَلَی الَّذینَ امَنُوا وَعَمِلُوا الصّ-الِح-اتِ جُنَاحٌ فیما طَعِمُوا

اِذا مَا اتَّقَوا وَ امَنُوا وَعَمِلُوا الصّالِح-ات

ثُمَّ اتَّقَوْا وَ امَنُوا ثُمَّ اتَّقَوْا وَ اَحْسَنُوا

وَ اللّهُ یُحِبُّ الْمُحْسِنینَ

۹۳. " On those who have Faith and do good deeds, there is no sin in regard to what they ate (before prohibition) so long as they are virtuous and faithful and do good deeds, then still they be virtuous (upon prohibited things) and believe (in their prohibition),

then they are virtuous (due to prohibited things) and do good;

and Allah loves the doers of good. "

### Commentary : Verse ۹۳

#### Point

When the verse of prohibitions of gambling and drinking wine was revealed, there were some people who asked about their condition regarding to the time before that revelation or the condition of those who had not heard of that ordinance yet and were living in some far distances.

The verse answers them implying that those who have believed and have done good deeds but have not received this ordinance, if they have drunk wine or have devoured from the income of gambling, there is no sin on them. The verse says:

" On those who have Faith and do good deeds, there is no sin in regard to what they ate (before prohibition) ... "

Yet, this ordinance has conditioned that such people should be virtuous, have Faith, and do good actions. Here is the continuation of the verse:

" ... so long as they are virtuous and faithful and do good deeds, ... "

: This subject is repeated once more in the verse, when it says

,(then still they be virtuous (upon prohibited things) and believe (in their prohibition ..."
"...

And, for the third time this meaning is repeated, with a little

:difference, of course. It says

"... ;then they are virtuous (due to prohibited things) and do good ..."

:So, at the end of the verse, it says

".and Allah loves the doers of good ..."

Each of these three senses of virtuousness refers to a stage of feeling responsibility .and piety

:However, the great commentators of both outstanding sects of Islam

Sunnites and Shi`ites, have vastly explained upon the commentary of this verse, especially about the phrase /fī mā ta`imū/ (in regard to what they ate), and .mentioning the subject of `virtue' for three times in their commentary books

#### Some commentary books for the meaning of the verse

In order to observe conciseness here, we have not narrated those detailed explanations, but you can refer to their commentary books, some of which are as :follows

Tafsīr-i-Al-Mīzān, Ali-ibn-'Ibrāhīm, Al-Kashīf, Majma`-ul-Bayān, At-Tibyān, 'Atyab-ul-Bayān, Nūr-uth-Thaqalayn, Abul-Futūḥ-i-Rāzī, Manhaj-uṣ-Ṣādiqīn, Aṣ-Sāfī, Mullā-Ṣadrā, Shubbar, `Ayyāshī, Ibn-i-`Abbās, Furāt-ul-Kūfī, At-Tafsīr by Imam Hasan-`Askarī, Jawāmi`-uj-Jāmi`, Jāmi`-ul-Bayān by Muhammad-ibn-Jarīr-i-Ṭabarī, Vol. ۵ PP. ۳۶ ۳۷, Zād-ul-Masīr-Fī-`Ilm-ut-Tafsīr by Ibn-ul-JauZī, Vol. ۲, P. ۴۱۹, Tafsīr-i-Ibn-i-Kathīr, Vol. ۲, PP. ۹۱ ۹۲, Tafsīr-ul-kabīr by Fakhr-i-Rāzī, Parts ۱۱ ۱۲, P. ۸۳.

****

## Section ۱۳: Security of the Ka`bah Inviolable

### Point

Hunting during pilgrimage period, prohibited the Inviolable Security of Ka`bah .declared

۹۴- ياايُّها الَّذينَ امَنُوا لَيَبْلُوَنَّكُمُ اللّهُ بِشَىْ ءٍ

مِنَ الصَّيْدِ تَنالُه اَيْديكُمْ وَرِماحُكُمْ لِيَعْلَمَ اللّهُ مَنْ يَخافُهُ بِالْغَيْبِ

فَمَنِ اعْتَدى بَعْدَ ذ لِكَ فَلَهُ عَذابٌ اَليمٌ

۹۴. " O' you who have Faith! Allah will surely try you with something of the game which your hands and your spears can reach, so that Allah may ascertain who fears Him in secret. So whoever transgresses after that for him there is a painful punishment."

### Commentary : Verse ۹۴

During the time when a pilgrim to Mecca is in pilgrim garment and is performing the pilgrimage rites, the one has not the right of hunting.

During the same time, occasionally it happens that a hunt approaches a person so nigh that he can catch it by a simple jump, but the trial of Allah is in this fact that we should not touch the hunt. So, if we hunt it, the punishment of Allah includes us.

Hunting itself brings forth no painful chastisement, but chastisement is for the breaking law. In the land where Abraham overlooked Ishmael, you would overlook the hunts either.

The verse says:

" O' you who have Faith! Allah will surely try you with something of the game which your hands and your spears can reach, so that Allah may ascertain who fears Him in secret. So whoever transgresses after that for him there is a painful punishment."

****

۹۵- ی-اَیُّها الَّذینَ امَنُوا لا تَقْتُلُوا الصَّیْدَ وَاَنْتُمْ حُرُمٌ

وَمَنْ قَتَلَهُ مِنْکُمْ مُتَعَمِّدًا فَجَزاءٌ مِثْلُ ما قَتَلَ مِنَ النَّعَمِ

یَحْکُمُ بِه ذَوا عَدْلٍ مِنْکُمْ هَدْیًا ب-الِغَ الْکَعْبَهِ

اَوْکَفّارَهٌ طَعامُ مَس-اکینَ اَوْ عَدْلُ ذ لِکَ صِیامًا لِیَذُوقَ وَبالَ اَمْرِه

عَفَا اللّهُ عَمّا سَلَفَ وَمَنْ عادَ فَیَنْتَقِمُ اللّهُ مِنْهُ

وَاللّهُ عَزیزٌ ذُو انتِقامٍ

O' you who have Faith! kill no game while you are in pilgrim garb: and anyone of " .۹۵ you who kills it intentionally, its atonement is the like in cattle of what he has killed, as (to this likeness) two just persons among you judge, (and the animal) will be an offering reached to the Ka`bah, or the atonement (of it)is feeding the poor, or the equivalent of that in fasting, that he may taste the effect of his action. Allah has pardoned whatever is a thing of the past; and whoever returns (to it), Allah will take ,vengeance on him

".and Allah is Mighty, the Lord of Retribution

### Commentary : Verse ۹۵

In this verse, the command of the prohibition of hunting at the time of being in pilgrim .garment, with a general condition, has been issued more clearly and precisely

: It says

"... ;O' you who have Faith! kill no game while you are in pilgrim garb "

Then, it points to the atonement of hunting in the condition of being in pilgrim garb, : and says

and anyone of you who kills it intentionally, its atonement is the like in cattle of ..." "... ,what he has killed

That is, such a person should sacrifice that animal and give its meat to some needy .ones

Here, the purpose of ` the like ' is the likeness of the size and the

p: ۳۱

shape of the animal. It is in this sense that, for example, if a person hunts a wild big animal, such as the ostrich, he should choose an ostrich as an atonement; or if he hunts a deer, he should sacrifice a lamb with nearly the same size.

And, since some people may fall into suspicion upon the subject of likeness, in this regard, the Qur'ān ordains that this matter should be fulfilled under the judgement of two just persons, possessed of some knowledge among you. It says:

"... as (to this likeness) two just persons among you judge, ..."

And, for the place where this animal should be sacrificed, the Qur'ān commands that it must be killed as a sacrifice dedicated to the Ka`bah and in the land of Ka`bah. It says:

"... (and the animal) will be an offering reached to the ka`bah, ..."

Then, the Qur'ān adds that it is not necessary that the atonement should certainly be in the form of sacrifice, but each of the two other things can substitute it. The first is that some money equivalent to it can be spent in the way of feeding the poor.

It says:

"... or the atonement (of it) is feeding the poor, ..."

And the second thing of substitution is as follows:

"... or the equivalent of that in fasting, ..."

These atonements are for that the person sees the retribution of his committing offence. It says:

"... that he may taste the effect of his action ..."

But, in view of the fact that usually no ordinance includes the past, the Qur'ān stipulates that Allah has forgiven the offences that have been done in this field, saying thus:

"... ;Allah has pardoned whatever is a thing of the past ..."

So, if a person does not pay attention to these frequent warnings and the ordinance of atonement and hunts at the time of being in the pilgrim garb, Allah will take vengeance of such a person and Allah is Mighty to take vengeance in the appropriate :time. It says

and whoever returns (to it), Allah will take vengeance on him, and Allah is Mighty, ..." ".the Lord of Retribution

****

۹۶- اُحِلَّ لَكَمْ صَيْدُ الْبَحْرِ وَطَعامُهُ مَت-اعًا لَكَمْ وَلِلسَّيّارَهِ

وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مادُمْتُمْ حُرُمًا

وَاتَّقُوا اللّهَ الَّذى اِلَيْهِ تُحْشَرُونَ

.۹۶ " The game of the sea and its food is lawful for you, a provision for you and for the caravans, but the game of the land is forbidden to you so long as you are in pilgrim garb; and be in awe of Allah toward Whom you will be gathered."

## Commentary : Verse ۹۶

### Point

The words in this holy verse are about the hunts of the sea. It says:

" The games of the sea and its food is lawful for you, ... "

The objective meaning of `food', mentioned in this verse, is the food which can be prepared from the hunted fish. The verse intends to make two things admissible. One of them is `hunting', and the other is `consuming the food made from the hunted things'.

Then, the Qur'ān points to the philosophy of this ordinance, implying that this permission is for the sake that you and the travellers can enjoy it. It says:

"... a provision for you and for the caravans, ..."

In other words, the verse means : for the sake that you do not fall in trouble for nutrition when you are in pilgrim garb, and that you can be able to enjoy one kind of hunting, this permission has been given due to the hunts of the sea.

As an emphasis, the Qur'ān returns to the former ordinance once more, and says :

"... but the game of the land is forbidden to you so long as you are in pilgrim garb; ..."

And, at the end of the verse, in order to emphasize upon all the ordinances which

: were mentioned, it says

".and be in awe of Allah toward Whom you will be gathered ..."

## !The Philosophy of No Hunting when Being in Pilgrim Garb

We know that the performance of Hajj and `Umrah is one of the worships that makes man aloof from the world of matter and brings him into an environment full of .spiritualities

In performing the rite of Hajj and `Umrah, the ceremonies of the material life, fights and conflicts, hatreds, sexual desires, and material pleasures, will totally be put aside and the person reaches a kind of godly legitimated asceticism. So, it seems that the .prohibition of hunting, while being in pilgrim garb, is also for the same purpose

Besides, if hunting were an allowed action in Allah's center of pilgrimage, regarding to the large crowd of pilgrims that every year come into this holy land, the existence of many animals of the zone would be destroyed, in particular that, because of dryness .and scarcity of water, its animals are not so abundant

Paying attention to the fact that hunting animals and picking plants of that sacred land is also prohibited, even when the pilgrims to Mecca are not in their pilgrim garb, it makes clear that this commandment has a close connection with the subject of .protection of environment and maintaining the plants and animals of the locality

Therefore, the philosophy of prohibition or making something admissible is not always substantial, but it sometimes depends on the conditions of time and place. Then, .geography and history are effective on the ordinance of Allah

Thus, the abundance of people, and the performance of the worshipping rite, should .not be a means of annihilation and destruction for animals and plants

****

٩٧ جَعَلَ اللّهُ الْكَعْبَهَ الْبَيْتَ الْحَرامَ قِيَ-امًا لِلنّاسِ

وَالشَّهْرَ الْحَرامَ وَالْهَدْىَ وَالْقَلائِدَ

ذ لِکَ لِتَعْلَمُوا اَنَّ اللّهَ يَعْلَمُ ما فِى السَّم-و تِ وَما فِى الْاَرْضِ

وَاَنَّ اللّهَ بِکُلِّ شَىْ ءٍ عَليمٌ

Allah has made the Ka`bah, the sacred House, a (means of) staying (in peace) for " .٩٧ mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens .and whatever is in the earth, and that Allah is All-Knowing of all things

### Commentary : verse ٩٧

#### Point

As it is cited in Mufradāt-i-Rāqib, the Arabic word /qiyām/ is a means of staying firm, .like the pillar of a tent

Imam Sādiq (a.s.) said about the Sacred House that it has been called Baytillah-il-Harām because it is `haram' (forbidden) for the disbelievers to enter it.(١)

When the affairs of people are to be arranged and strengthened, a few things are needed : ١) centrality, ٢) security, and ٣) sustenance. Allah has set these three things in the Ka`bah and the Sacred House. It is both a center, and no one has a right of quarel there, and the sacrifices are used as a means of nutrition and a means of livelihood .for Muslims

The Qur'ānic word /hady/ means `a signless sacrifice', while the term /qalā'id/ refers .to the sacrifices with signs

By Islamic culture, the sacred (forbidden) months, in which fighting is prohibited, are: .Rajab, Zil-Gha`dah, Zil-Hajjah, and Muḥarram

The plain assembly of millions of Muslims in a sacred place without showing any

privileges to each other, and without any dispute or practical quarrel, is peculiar to the .advantages of Islam



---

Nur-uh-Thaqalayn, vol.۱, pp. ۶۸۰۶۸۱ ۱ -۱

## The divine graces in Hajj

There are some divine graces in Hajj, like : asking forgiveness from others at the time of leaving for Hajj and visiting each other when they return from Mecca, commercial splendor, the payment of onefifth levy (khums) and alms, to be acquainted with religious disciplines and nations, being inside the most ancient center of Unity ornamented with no ceremonies, treating the same or tracing the footsteps of prophets, repenting in the lands of `Arafāt and Mash`ar, remembering and .illustrating the scene of Hereafter, political parade against infidels, etc

If we consider them all in mind, we may understand that these programs in Hajj are sourced from the infinite knowledge of Allah, Who is Well-Aware of all things of the .world of existence

.Thus, a limited knowledge can never deliver such an interesting instruction

: The verse says

Allah has made the Ka`bah, the Sacred House, a (means of) staying (in peace) for " mankind, and (also) the Sacred Month and the offerings and the (animals with the) garlands. This is so that you may know that Allah knows whatever is in the heavens .and whatever is in the earth, and that Allah is All-Knowing of all things

****

۹۸- اِعْلَمُوا اَنَّ اللّهَ شَديدُ الْعِقابِ

وَاَنَّ اللّهَ غَفُورٌ رَحيمٌ

۹۹- ما عَلَى الرَّسُولِ اِلاَّ الْبَلاغُ وَاللّهُ يَعْلَمُ

ما تُبْدُونَ وَما تَكْتُمُونَ

".Know that Allah is severe in retribution, and that Allah is forgiving, Merciful " .۹۸

Nothing is (incombent) upon the Messenger but to convey (The message of Allah), " .۹۹
".and Allah knows what you reveal and what you conceal

**Commentary : Verse ۹۸-۹۹**

Encouragement and threat should be arranged with together. The verse also implies :this fact. It says

".Know that Allah is severe in retribution, and that Allah is forgiving, Merciful "

****

You are responsible of your own deeds and the Prophet (p.b.u.h.) is not someone who .compels you or imposes any domain over you. His duty is only to convey the Message

So, since the knowlege of Allah encompasses everything, then it is indifferent with Him that you conceal or manifest the things, and your receiving or rejecting the truth .(.does not create any deficiency in the prophet (p.b.u.h

Nothing is (incombent) upon the Messenger but to convey (The message of Allah), "
".and Allah knows what you reveal and what you conceal

****

۱۰۰- قُلْ لا يَسْتَوِى الْخَبيثُ وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ كَثْرَهُ الْخَبيثِ

فَاتَّقُواْ اللّهَ يا اُوْلِى الاَلْبَ-ابِ

لَعَلَّكُمْ تُفْلِحُونَ

Say: ` The evil and the good are not equal, though the abundance of evil may " .۱۰۰ dazzle you.' So be in awe of Allah, O' possessors of intellects, that you may be ".prosperous

**Commentary : Verse ۱۰۰**

The senses of `evil' and `good' refer to all men, styles, properties, incomes, foods, .and materials

.The standard of worth is `right' and `wrong', not the majority and minority

Therefore, beware that the majority and abundance may be fascinating. So, be .careful that they should not attract you toward the path of sin and evil

The possessors of intellects, i.e. the wise, advocate the Truth, not the crowd. The idea .which says: `when you are in Rome, do as the Romans do' is not a Qur'ānic epithet

.In view point of this school, impiety is a sign of ignorance

:The verse says

Say: ` The evil and the good are not equal, though the abundance of evil may dazzle " ".you.' So be in awe of Allah, O' possessors of intellects, that you may be prosperous

****

## Section ۱۴: All Polytheistic Traditions Denounced

### Point

Quest for the details of the unseen things discouraged

All polytheistic practices denounced To call witness when any one

.bequeaths at the time of his death

۱۰۱- ياأَيُّهَا الَّذينَ امَنُواْ

لا تَسْئَلُواْ عَنْ اَشْياءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ

وَاِنْ تَسْئَلُواْ عَنْها حينَ يُنَزَّلُ الْقُرْانُ تُبْدَ لَكُمْ عَفَا اللّهُ عَنْها

وَاللّهُ غَفُورٌ حَليمٌ

۱۰۲ قَدْ سَأَلَها قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ اَصْبَحُواْ بِها كـ-افِرينَ

۱۰۱. " O' you who have Faith! Do not ask about things (and secrets)

.which, if they are disclosed to you, may upset you

,Yet, if you ask about them while the Qur'ān is being sent down

.they will be disclosed to you

".Allah pardoned as to these matters and Allah is Forgiving, Forbearing

۱۰۲. " Surely some people before you asked for such (disclosures). Then they came to ".disbelieve in them

### Occasion of Revelation Verses ۱۰۱ and ۱۰۲

Upon the occasion of revelation of these two verses, it has been narrated from Ali-ibn-AbīṬālib (a.s.) as follows :

" It happened that one day the Prophet of Islam (p.b.u.h.) preached a sermon in which

he stated the command of Allah about Hajj. Then, a person by the name of `Akkashah (and according to another narration Surāqah) asked whether that commandment was ordained for only that year or they should perform Hajj every year.

p: ٣٩

The holy Prophet (p.b.u.h.) delayed to answer him, but the man obstinately repeated his question two or three times. The Prophet (p.b.u.h.) said : " Woe to you ! Why do you persist so much ? If I answer you positively, performing Hijj will become obligatory for all of you every year. So, if it becomes obligatory every year, you will not be able to perform it and the offender of it will be a sinner. Hence, as long as I have not said a thing to you, do not urge on it. Then, the verse was revealed and dissuaded them .from that action

### Commentary : Verses ١٠١-١٠٢

#### ! Improper Questions

No doubt asking question is the key to the recognition of facts. The verses of the Qur'ān and Islamic traditions have earnestly enjoined Muslims that they ask whatever they do not know. But, in view of the fact that every rule usually has an exception, this basic educational principal has an exception, too. It is so that sometimes some affairs had better to be concealed in order that the system of the society be protected and the individuals' interests be safeguarded. In such respects, researches and frequent questions, with the purpose of unveiling some facts, not only .is not a virtue, but also is blameworthy and reprobated

: In this verse, the Qur'ān has referred to this subject and explicitly says

O' you who have Faith! Do not ask about thing (and secrets) which, if they are " "... .disclosed to you, may upset you

But, since giving no answer to the questions that some persons sometimes urge on asking them repeatedly may cause some doubts for others which can bring forth : greater evils, the Qur'ān adds

Yet, if you ask about them while the Qur'ān is being sent down, they will be ..." "... .disclosed to you

.In this case, you will fall into trouble

Next to that meaning, the Qur'ān implies that you should not imagine that when Allah is silent about some matters, He is neglectful of them. Nay ! He desires to set you in :some facilities. It says

p: ۴۰

".Allah pardoned as to these matters and Allah is Forgiving, Forbearing…"

:We recite in a tradition narrated from Imam Ali (a.s.) who has said

Verily Allah has enjoined you some obligations, do not waste them; and He has " assigned some limits for you, do not violate them; and He has prohibited you from some things, do not betray (secrets of) them; and He has kept silent for you about some things which He has never been concealed because of forgetfulness. Then, do (not urge to disclose these things." (١)

****

: In order to emphasize on the subject, this verse says

Surely some people before you asked for such (disclosures). Then they came to " ".disbelieve in them

In the conclusion of this discussion, it is necessary to hint to this point that the above-mentioned verses never close the path of asking logical, training, and constructive questions for human beings. The discussed condition is only due to improper questions and seeking the affairs that not only they are not needed, but their .concealment is also better and even, sometimes, necessary

****



---

(Majma`-ul-Bayān, vol. ۳, p. ۲۵۰ (Arabic version ۱ -۱

۱۰۳- ما جَعَلَ اللّهُ مِنْ بَحيرَهٍ وَلا سَائِبَهٍ وَلا وَصيلَهٍ وَلا حامٍ

وَ ل-كِنَّ الَّذينَ كَفَرُوا يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ

وَاَكْثَرُهُمْ لا يَعْقِلُونَ

۱۰۳. " Allah has not appointed any Bahīrah, Sā'ibah, Waṣīlah, and Ḥām,

but those who disbelieve make up a lie against Allah, and most of them do not understand."

### Commentary: Verse ۱۰۳

#### Point

In this verse the Qur'ān points to four improper innovations which were customary current among the pagan Arabs at the Age of Ignorance.

For some reasons those people used to mark or nominate part of their animals, and prohibited eating their meat. They did not count permitted to drink the milk of those animals, or to cut their wool, or to ride on them. In other word, they used to actually leave such animals useless.

The Holy Qur'ān says:

" Allah has not appointed any Bahīrah, Sā'ibah, Waṣīlah, and Ḥām, ... "

The Qur'ān implies that Allah has not ordained anything in the nature of a Bahīrah, or a Sā'ibah, or, Waṣīlah, or a Hām.

#### The explanation of four animals

The explanation of these four animals are as follows:

۱. The Arabic term / bahirah / was applied for the animal which had given birth to offsprings for five times and the fifth of them was a female animal (and according to another tradition a male one). They used to split the ears of such an animal and let it

.go for itself. They would not kill it after that

The Pagan Arabs used the term /sā'ibah/ for a camel which had brought forth twelve .۲ (or ten) offsprings. They left that camel free so that even no one would ride on it. They .might only milk it occasionally in order to give that milk to their guests

The term /waṣīlah/ used to be applied for the lamb which could bring forth a child for .۳ seven times. (Or, according to another tradition it was used for the lamb which could bring forth twins.) Killing such a lamb

p: ۴۲

.was also considered unlawful (ḥarām) by them

The Arabic word /hām/ was applied for the male animal which had been used for .۴ fecundating female animals of the same kind for ten times and each time a new .progeny was brought forth from its seed

Shortly speaking, the objective meaning of mentioning these animals has been the beasts which could serve their owners considerably and frequently through the way of being beneficial for them, and their owners, in turn, offered a kind of honour and .freedom to such animals, too

: Then, the verse continues saying

"... ,but those who disbelieve make up a lie against Allah ..."

These pagans and idol worshippers used to say that those false ideas were from the laws of Allah while most of them did not apply the least contemplation about their speech. They did not utilize their intellects when they blindly imitated others' manner. :The verse says

".and most of them do not understand ..."

****

۱۰۴- وَاِذا قيلَ لَهُمْ تَعالَوْا اِلى ما اَنْزَلَ اللّهُ وَاِلَى الرَّسُولِ

قالُوا حَسْبُنا ما وَجَدْنا عَلَيْهِ اباءَنا

اَوَ لَوْ كانَ اباؤُهُمْ لا يَعْلَمُونَ شَيْئا وَلا يَهْتَدُونَ

And when it is said to them: ` Come to what Allah has sent down and to the " .۱۰۴ Messenger,' they say: ` That which we found our fathers upon is enough for us.' What! even though their fathers did not know anything and did not follow the right " (? way, (should they pave their way

**Commentary: verse ۱۰۴**

The fundamental principle is the Islamic culture, not the culture of the predecessors. Therefore, neither absolutely tending to the traditions is the principle nor the new .things

To have honour towards the predecessors and respecting them is acceptable, but .following their ignorantly thoughts and manner is rejected

.Blindly imitation is a sign of foolishness

: The verse says

And when it is said to them: ` Come to what Allah has sent down and to the " Messenger,' they say: ` That which we found our fathers upon is enough for us.' What! even though their fathers did not know anything and did not follow the right " (? way, (should they pave their way

****

۱۰۵- ی-اَیُّهَا الَّذینَ امَنُوا

عَلَیْکُمْ اَنْفُسَکُمْ لا یَضُرُّکُم مَنْ ضَلَّ اِذَا اهْتَدَیْتُمْ

اِلَی اللّهِ مَرْجِعُکُمْ جَمیعًا فَیُنَبِّئُکُمْ

بِما کُنْتُمْ تَعْمَلُونَ

.O' you who have Faith! take care of your own selves " .۱۰۵

He who strays cannot harm you when you are on the right way. To Allah is your return ".totally; then He will inform you of what you had been doing

**Commentary: verse ۱۰۵**

**.Everybody Is Responsible of One's Own Deeds**

In the previous verse, the words were about the blindly imitation of the people of the Age of Ignorance from their misguided ancestors; and the Qur'ān warned them that such an imitation did not adapt to wisdom and logic. Having this meaning in mind, they might question that if they separated their account in such affairs with their ancestors, then what about the fate of their ancestors. Besides, suppose they left that imitation, what would be the fate of many people who acted under the influence of ? such an imitation

In answer to these questions, the holy verse addresses the believers and implies that they are responsible of their own selves. These misguided persons from among their ancestors, friends, and relatives, contemporary with them, could not harm them if .they were on the right path

:It says

.O' you who have Faith! take care of your own selves "

"... .He who strays cannot harm you when you are on the right way

Then, the Qur'ān refers to the subject of Resurrection and the reckoning of

:everyone's deeds, and says

".To Allah is your return totally; then He will inform you of what you had been doing ..."

۱۰۶- ی-اَیُّهَا الَّذینَ امَنُوا

شَه-ادَهُ بَیْنِکُمْ اِذا حَضَرَ اَحَدَکُمُ الْمَوْتُ حینَ الْوَصِیَّهِ

اثْنانِ ذَوا عَدْلٍ مِنْکُمْ اَوْ اخَرانِ مِنْ غَیْرِکُمْ

اِنْ اَنْتُمْ ضَرَبْتُمْ فِی الْاَرْضِ فَاَص-ابَتْکُمْ مُصیبَهُ الْمَوْتِ

تَحْبِسُونَهُما مِنْ بَعْدِ الصَّلوهِ فَیُقْسِمانِ بِاللّهِ اِنِ ارْتَبْتُمْ

لا نَشْتَری بِه ثَمَنًا وَلَوْ کانَ ذاقُرْبی وَلا نَکْتُمُ شَه-ادَهَ اللّهِ

اِنّ-ا اِذًا لَمِنَ الْاثِمینَ

۱۰۶. " O' you who have Faith! call to witness between you when death approaches any of you, while making a bequest, two just persons from among you, or two others from other than you, if you are travelling in the land and the affliction of death befalls you, detain the two after the prayer, then if you doubt them, they shall swear by Allah (saying): ` We will not sell it for any gain, even if it were a relative, and we will not conceal the testimony of Allah; for then we would indeed be among the sinners'."

#### Occasion of Revelation verse ۱۰۶

Upon the revelation of the above holy verse, as well as its two successive ones, it has been narrated that: a Muslim believer, called Ibn-i-'Abī-Māriyah, accompanied with two Christian Arabs, by the names of Tamīm and `Uday, came out of Medina with the intention of trade. During the time they were travelling, Ibn-i-'Abi-Māriyah, who was a Muslim, became sick. He wrote his testament and hid it inside his properties. Then he trusted those properties with his Christian fellow-travelers.

Before his death, he bequeathed that those two Christians would deliver them to his family. After his death, those two fellow-travelers untied his furniture and took its worthy and interesting parts, and then they returned the rest to the inheritors of the man.

When the inheritors opened the parcel of the properties, they did not find some parts of what Ibn-i-'Abi-Māriyah had brought with him. But suddenly they saw the testament he had left. They found that the list of all the stolen things were recorded in that testament. They detailed the matter for those two Christian fellow-travellers, but they denied and said that they delivered them what he had given them. Then, they could not help complaining the Prophet (p.b.u.h.). So, the verse was revealed and .stated its ordinance

#### Commentary: verse ۱۰۶

One of the most important matters which Islam emphasizes on is the subject of observing and protecting the rights and properties of people, and, in general, the .execution of social justice

At first, in order that the inheritors' rights in the properties of the diseased not to be spoilt, and that the rights of those members remained behind, including orphans and minors, not to be violated, the Qur'ān instructs the believers, saying :

O' you who have Faith ! call to witness between you when death approaches any of " you, while making a bequest, two just persons from among you, ... "

Here, the expression of bearing witness, of course, is accompanied with the accomplishment of testament. In other words, these two persons are witnesses to .both the testament and the executors of the testament

Thus, the verse indicates that if you are on a journey and one of you is going to die ,and you cannot find any executors of testament and witnesses

then you may take two persons from non-Muslims for the purpose. The verse :continues saying

or two others from other than you, if you are travelling in the land and the affliction ..." of death befalls you, ... "

The objective meaning of `other than you' (non-Muslims) is only the people of the

Book, viz. the Jews and the Christians, because nowhere Islam has attached .importance to pagans and idolators

:Then the verse says

,detain the two after the prayer, then if you doubt them ..."

they shall swear by Allah (saying) : ` We will not sell it for any gain, even if it were a relative, ..."

And also they should add:

"... and we will not conceal the testimony of Allah; for then we would indeed be among the sinners.'"

It is cited in Qurar-ul-Hikam, vol. ١, p. ١٨٥ that Hadrat Imam Amir-ul-Mu'mineen Ali (a.s.) said: " The quickest retribution is the retribution of a false oath."

****

p: ۴٨

۱۰۷- فَإِنْ عُثِرَ عَلى اَنَّهُمَا اسْتَحَقّا إِثْمًا

فَ-اخَرانِ يَقُومانِ مَقامَهُما مِنَ الَّذينَ اسْتَحَقَّ عَلَيْهِمُ الأَوْلَى-انِ

فَيُقْسِمانِ بِاللّهِ لَشَه-ادَتُنا اَحَقُّ مِنْ شَه-ادَتِهِما

وَمَا اعْتَدَيْنا اِنّ-ا اِذًا لَمِنَ الظّ-الِمينَ

Then if it becomes known that both of them have been guilty of a sin (of perjury), " .۱۰۷ then two others (of Muslims) shall stand up in their place from among those nearest (to the diseased) who have a claim against them, and swear by Allah: ` Certainly our testimony is truer than the testimony of those two, and we have not transgressed ".'(the limits), for then we would indeed be of the unjust

### Commentary: verse ۱۰۷

It should be unconcealed that when those persons, who are next of kin to the dead, bear witness or make an oath, their action is based on the information that they have had from before about the dead person's properties at the time of journey or other .than that

Therefore, you are not rightful to search or to be inquisitive, but when there comes forth a new information, the situation changes. As the explanation of Mufradāt-i-Rāqib, an Arabic-Persian dictionary, indicates, an acknowledgment without any /research, in Arabic language, is called / ` ur

: The verse says

Then if it becomes known that both of them have been guilty of a sin (of perjury), " then two others (of Muslims) shall stand up in their place from among those nearest (to the diseased) who have a claim against them, and swear by Allah: ` Certainly our testimony is truer than the testimony of those two, and we have not transgressed ".'(the limits), for then we would indeed be of the unjust

****

۱۰۸- ذ لِکَ اَدْنی اَنْ یَأْتُوا بِالشَّه-ادَهِ عَلی وَجْهِها

اَوْ یَخافُوا اَنْ تُرَدَّ اَیْم-انٌ بَعْدَ اَیْم-انِهِمْ

وَاتَّقُواْ اللّهَ وَاسْمَعُواْ

وَاللّهُ لا یَهْدِی الْقَوْمَ الْف-اسِقینَ

۱۰۸. " This (style) is more proper that they give testimony truely, or fear that other oaths be given after their oaths. And be in awe of Allah and hearken (His commandments), and Allah does not guide the transgressing people."

### Commentary: verse ۱۰۸

The statement of this verse is about the philosophy of severity and accuracy of the case which was referred to in the previous verses upon bearing witness and taking witnesses.

Taking oath after the establishment of prayer at the presence of people, causes that witnesses to be certainly true (not false), because if their witness is not accepted, that invalidity of their oath and witness may disgrace them in the society.

The verse says:

" This (style) is more proper that they give testimony truely, or fear that other oaths be given after their oaths. And be in awe of Allah and hearken (His commandments), and Allah does not guide the transgressing people."

****

## Section ۱۵: Covetousness of this worldly life

### Point

Jesus only an apostle of Allah The disciples of Jesus demanding Jesus to get food for them

.descended from heaven Their coveting of this worldly provision

۱۰۹- يَوْمَ يَجْمَعُ اللّهُ الرُّسُلَ فَيَقُولُ ماذا اُجِبْتُمْ

قالُواْ لا عِلْمَ لَنا اِنَّکَ اَنْتَ عَلاّمُ الْغُيُوبِ

Remember) the Day Allah will gather the messengers, and say: ` What) " .۱۰۹ response were you given ?' They will say : We have no knowledge, verily You are the ".'All-Knowing of the Unseen

### Commentary: verse ۱۰۹

This verse, in fact, is a complement for the previous verses. At the end of those verses, where the words were about bearing witness upon right or wrong, the Qur'ān enjoins people to piety and being afraid of offending the command of Allah. In this verse, it warns people of the Day Allah gathers the prophets and asks them about their messengership and responsibility, and tells them what the people responded : when they invited those people to the Truth. The verse says

Remember) the Day Allah will gather the messengers, and say: ` What response)" "... ' ? were you given

The messengers will negate of having any knowledge from their own selves, and they will depend the whole facts to the knowledge of Allah (s.w.t.) Who knows all the .Unseen and the concealed affairs of the world of existence

: Here is the rest of the verse

They will say : ` We have no knowledge, verily You are the All-Knowing of the ..." ".'Unseen

Thus, the verse, addressing the concerning people, implies that they are confronted with such a Lord Who is All-Knowing and Who is the

Judge of such a court. Therefore, they must be careful of right and justice in their .bearing witnesses, too

In the concluding phrase of the verse, the Qur'ān remarks that the real knowledge belongs to Allah, and whatever knowledge is found in any person bas been obtained from Him. It is simlar to the fact that only He knows the Unseen, and He gives a part .of its knowledge to whomever He desires

****

١١٠- اِذْ قالَ اللّهُ ى-اعيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتى عَلَيْکَ

وَعَلى وَ لِدَتِکَ اِذْ اَيَّدتُکَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النّاسَ فِى الْمَهْدِ وَكَهْلاً

وَاِذْ عَلَّمْتُکَ الْکِت-ابَ وَالْحِكْمَهَ وَالتَّوْرَل-ةَ وَالْاِنجيلَ

وَاِذْ تَخْلُقُ مِنَ الطّينِ كَهَيْئَهِ الطَّيْرِ بِاِذْنى فَتَنْفُخُ فيها فَتَكُونُ طَيْرًا بِاِذْنى

وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِاِذْنى وَاِذْ تُخْرِجُ الْمَوْتى بِاِذْنى

وَاِذْ كَفَفْتُ بَنى اِسْر ائِيلَ عَنْکَ اِذْ جِئْتَهُمْ بِالْبَيِّن-اتِ

فَقالَ الَّذينَ كَفَرُوا مِنْهُمْ

اِنْ ه-ذا اِلّا سِحْرٌ مُبينٌ

١١٠. " (Remember) when Allah said : ` O' Jesus, son of Mary! Remember My blessing on you and on your mother, when I strengthened you with the Holy Spirit, you spoke to the people (both) in the cradle (through miracle) and in adulthood (through revelation), and when I taught you the Book and the Wisdom and the Turah and the Evangel, and when you did make of clay a thing like the shape of a bird, by My leave, and then did breathe into it and it became a bird, by My leave; and you did heal the blind and the leprous, by My leave, and you did raise the dead (from their graves), by My leave; and (remember) when I withheld the Children of Israel from you when you brought them manifest proofs, but those who disbelieved among them said:

`This is nothing but clear magic'."

### Commentary : verse ١١٠

#### Point

From the above verse on, up to the end of Sura Al-Mā'idah, the contents of the verses are about Jesus (a.s.).

In this verse, speaking about Messiah (a.s.), sorts of Divine favours, and at the top of all, strengthening him with the Holy Spirit, have been stated.

The purpose of blessing on Messiah's mother may be the gladtidings about Jesus to her and the talk between Mary and the angels, referred to in verses ۴۵ to ۵۰ from Sura "... ! 'Āl-i-`Imrān, No ۳, where it says: "(Remember) when the angels said : ` O' Mary

Thus, even prophets should not neglect the remembrance of the blessings of Allah. Allah's graces and blessings of Allah. Allah's graces and blessings bestowed to His .saints, cause encouragement in the followers of Truth

**The matters stated in the verse**

:There are some matters stated in this verse which will be referred to as follows

A woman can be promoted so high in the rank that she may be spoken about .۱ .together with a prophet

Remember) when Allah said : ` O' Jesus, son of Mary! Remember My blessing on) " "... ,you and on your mother, when I strengthened you with the Holy Spirit

By a single statement in the cradle, Jesus confirmed both his own prophethood and .۲ .his mother's chastity and inerrancy

you spoke to the people (both) in the cradle (through miracle) and in adulthood ..." "... ,((through revelation

Prophets should have both knowledge and awareness; and also they should know .۳ .the words of the former prophets and have a new message both

,and when I taught you the Book and the Wisdom and the Turah and the Evangel ..." "...

.The miraculous breath of Christ caused an inanimate thing to fly .۴

.But the hearts of the Children of Israel were not moved by it

"... ,and when you did make of clay a thing like the shape of a bird, by My leave ..."

When Allah gives prophets the ability of restoring to life and healing the sick, .۵

people's supplicating and imploring for help must also be permissible. (We question the opponents of this idea whether it can be considered that Allah gives an ability to a person but prohibits people from paying attention to it.)

"... and then did breathe into it and it became a bird, by My leave; and you did heal the blind and the leprous, by My

"... ;leave, and you did raise the dead (from their graves), by My leave

The Children of Isreal attempted the life of Jesus (a.s.), but that malice was warded .۶ .off by Allah

and (remember) when I withheld the Children of Israel from you when you brought..." : them manifest proofs, but those who disbelieved among them said

".'This is nothing but clear magic`

Imam Ridā (a.s.) said: " there were two phrases carved on the ring of Jesus (a.s.) which were recited: " Happy is the servant by whom Allah is remembered; and woe on .(the servant because of whom Allah be forgotten." (Biḥār-ul-'Anwār, vol. ۱۴, p. ۲۴۷

Jesus (a.s.) said: " Whatever bad word that you utter, you will receive its respose in (Hereafter." (Biḥār-ul-'Anwār, vol. ۱۴, p. ۳۱۴

Imam Sajjād (a.s.) said that Jesus (a.s.) told the disciples: " Verily the world is a bridge to pass through, so do not try to furnish and maintain it." (Biḥār-ul-'Anwār, vol. ۱۴, p. (۳۱۹

****

۱۱۱- وَاِذْ اَوْحَيْتُ اِلَى الْحَوارِيّنَ اَنْ امِنُوا بى وَبِرَسُولى

قالُوا امَنّا وَاشْهَدْ بِاَنَّنا مُسْلِمُونَ

And (remember) when I revealed unto the disciples: ` Believe in Me and in My " .۱۱۱ Messenger,' they said: ` We believe, and bear You witness that we are Muslims (who ".' (submit ourselves

**Commentary : verse ۱۱۱**

The objective meaning of ` revealing unto the disciples', mentioned in the verse, is either inspiring unto their own hearts, or conveying the Message by the way of .(.revealing it unto Jesus (a.s

.Thus, sometimes Allah may inspire some inspiration unto the receptive hearts

The Divine inspirations unto people are alongside the path of confirming the Divine Prophets, inspirations, not against them. Therefore believing in Allah is not aloof from .believing in His Messenger

:The verse says

And (remember) when I revealed unto the disciples: ` Believe in Me and in My " Messenger,' they said: ` We believe, and bear You witness that we are Muslims (who ".' (submit ourselves

****

۲۱۱- اِذْ قالَ الْحَوارِيُّونَ ی-اعیسَی ابْنَ مَرْیَمَ

هَلْ یَسْتَطیعُ رَبُّکَ اَنْ یُنَزِّلَ عَلَیْنا مائِدَةً مِنَ السَّماءِ

قالَ اتَّقُوا اللّهَ اِنْ کُنْتُمْ مُؤْمِنینَ

۱۱۳- قالُواْ نُریدُ اَنْ نَأْکُلَ مِنْها وَتَطْمَئِنَّ قُلُوبُنا وَنَعْلَمَ اَنْ قَدْ صَدَقْتَنا

وَنَکُونَ عَلَیْها مِنَ الشّ-اهِدینَ

Remember) when the disciples said : ` O' Jesus son of Mary! is your Lord able to) " .۱۱۲ :send down to us a table from the sky ? ' (Jesus) said

" .' Be in awe of Allah if you are believers `

They said: ` We desire to eat from it, and our hearts would be at rest, and we " .۱۱۳ would know that you have told us the truth, and that we may be of the witnesses ".'upon it

#### Commentary : verse ۱۱۲-۱۱۳

#### Point

This holy verse points the well-known process of ` The table of Food ' sent from the : sky. It says

Remember) when the disciples said : ` O' Jesus son of Mary! is your Lord able to) " "... ? send down to us a table from the sky

Messiah became uneasy of this question of theirs, their statement containted the smell of doubt, because he had brought plenty of verses and signs for them. So, as a :warning, he admonished them

" .' Jesus) said: ` Be in awe of Allah if you are believers) ..."

But, soon after that, they informed Jesus that they had not an evil aim by that suggestion. They said that they did not intend obstinacy, but they wanted to eat from

that ` Table of Food ' in order to obtain not only the luminosity created by that nutrition in their souls (because nutrition certainly affects in man's soul), but also their hearts would be at rest. So,

by observing that great miracle, they might reach the bound of certainty of sight and knew that whatever he had told them was true, and that they could bear witness over .it

:The verse says

They said: ` We desire to eat from it, and our hearts would be at rest, and we would " ".'know that you have told us the truth, and that we may be of the witnesses upon it

**:Explanations**

The reason that the Sura has been nominated by the appellation of `Al-Mā'idah' is .۱ because of the very desire of `Table of Food' that they demanded to come from the .sky

The Arabic word ` Al-Mā'idah ' means both `food' and `the table wherein there is .۲ .'food

****

۱۱۴- قالَ عيسَى ابْنُ مَرْيَمَ اللّهُمَّ رَبَّنا اَنزِلْ عَلَيْنا مائِدَةً مِنَ السَّماءِ

تَكُونُ لَنا عيدًا لِاَوَّلِنا وَاخِرِنا وَايَةً مِنْكَ وَارْزُقْنا

وَاَنْتَ خَيْرُ الرّ ازِقينَ

.۱۱۴ " Jesus, son of Mary, said : ` O' Allah, our Lord ! send down to us a table from the sky, to be a festival for us, for the first of us and for the last of us and a sign from You; and provide us (with our) sustenance, for You are the best of sustainers."

**Commentary : verse ۱۱۴**

All supplications mentioned in the Qur'ān begin with /rabbanā/ ` O' Our Lord ' ! , but in this verse it has begun with two words ` O' Allah, our Lord !'. This difference may be for the importance of this miraculous happening and the concerning consequences.

Supplication, imploring for help and asking a boon from the side of the friends of Allah, is permissible. The supplication of Jesus in this verse is as follows:

" Jesus, son of Mary, said : `O'Allah, our Lord ! send down to us a table from the sky, to be a festival for us, for the first of us and for the last of us and a sign from You; and provide us (with our) sustenance, for You are the best of sustainers."

There have been prophets sent for all human beings and generations in the history of man.

To celebrate a festival is a proper action from the point of the Qur'ān. The birth of the friends of Allah and the mission of the Messenger of Allah (p.b.u.h.) is not less than the descent of the table of food from the sky. So, we must always learn things from the Signs of Allah and His Power.

****

١١٥- قالَ اللّهُ اِنّی مُنَزِّلُها عَلَیْکُمْ

فَمَنْ یَکْفُرْ بَعْدُ مِنکُمْ فَاِنّی اُعَذِّبُهُ عَذابًا لا اُعَذِّبُهُ اَحَدًا

مِنَ الْع-الَمینَ

Allah said: ` Verily I will send it unto you, but whoever shall disbelieve thereafter " .١١٥ among you, surely will I punish him with a punishment such as I do not punish anyone " .'(in the worlds (with the like of it

**Commentary : verse ١١٥**

.From the point of threat, this verse is at the top in the Qur'ān for warning people

Allah said: ` Verily I will send it unto you, but whoever shall disbelieve thereafter " among you, surely will I punish him with a punishment such as I do not punish anyone " .'(in the worlds (with the like of it

It is evident that the more a person expects (ie. the Table of Food from the sky) the .more he should undertake. A high summit has a dangerous deep valley

However, it should be noted that although the table of food was discended from the sky for the companions of Jesus (a.s.), according to some traditions, there discended fruits from Heaven for the holy Prophet (p.b.u.h.), too, and the essence of Fātimah .(a.s.) was formed from those heavenly fruits

****

p: ۶۰

### Section ۱۶ :Teachings of Jesus corrupted after his departure

#### Point

Teachings of Jesus Jesus was deified after his departure Reward for the Faithful

۱۱۶- وَاِذْ قالَ اللّهُ ی-اعیسَی ابْنَ مَرْیَمَ

ءَاَنْتَ قُلْتَ لِلنّاسِ اتَّخِذُونی وَاُمِّیَ اِل-هَیْنِ مِنْ دُونِ اللّهِ

قالَ سُبْح-انَکَ

ما یَکُونُ لی اَنْ اَقُولَ ما لَیْسَ لی بِحَقٍّ

اِنْ کُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ

تَعْلَمُ ما فی نَفْسی وَلا اَعْلَمُ ما فی نَفْسِکَ

اِنَّکَ اَنْتَ عَلاّمُ الْغُیُوبِ

: And when Allah says: ` O' Jesus son of Mary! did you say to the people " .۱۱۶

:Take me and my mother for two gods besides Allah ?' He (Jesus) says `

Glory be to You ! It was not mine to utter what I had no right to (say). Had I said it,` then You would have known it. You know whatever is in my self, and I do not know .what is in Your Self

".'Verily You are the Knower of all the unseen

#### Commentary : verse ۱۱۶

#### ! Disgust of Jesus from His Followers' Idolatry

This verse and a couple of verses next to it discuss about the word of Allah with Jesus : (a.s.) on the Day of Judgement. It says

:And when Allah says: ` O' Jesus son of Mary! did you say to the people "

"… '? Take me and my mother for two gods besides Allah `

p: ۶۱

.With a high respect, Jesus replies a few sentences in answer to this question

At first he begins his expression with glorification of Allah from any partner and .۱ : compeer, and says

"... !He (Jesus) says : ` Glory be to You

.Then he continues saying that how he could say what was not appropriate to him .۲

"... It was not mine to utter what I had no right to say ..."

In fact, not only he negates this meaning from himself, but also he says that basically he has not such a right, and a statement like that does not apt to his rank and his .situation at all

: Then he refers to the infinite knowledge of Allah, and, as his evidence, he says .۳

Had I said it, You wold have known it. You know whatever is in my self, and I do not .know what is in Your Self

".'Verily You are the Knower of all the unseen

****

۱۱۷- ما قُلْتُ لَهُمْ اِلاّ ما اَمَرْتَنی بِه

اَنِ اعْبُدُوا اللّهَ رَبّی وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهيدًا مادُمْتُ فيهِمْ

فَلَمّا تَوَفَّيْتَنی كُنْتَ اَنْتَ الرَّقيبَ عَلَيْهِمْ

وَاَنْتَ عَلى كُلِّ شَیْ ءٍ شَهيدٌ

۱۱۸- اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبادُكَ

وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزيزُ الْحَكيمُ

I did not say to them (anything) except what you commanded me with; (saying) : " .۱۱۷ ` That worship Allah, my Lord and your Lord.' And I was a witness

to them so long as I was among them. But when You took me up, You were the ".Watcher over them, and You are witness to all things

If You punish them, then surely they are Your servants; and if You forgive them, " .۱۱۸ ".then You are indeed the Mighty, the Wise

### Commentary : verses ۱۱۷-۱۱۸

Prophets are infallible and do not do anything but the command of Allah. They cause .no change in the Divine revelation

Prophet Jesus (a.s.) considered himself as other people and trained by Allah. However, : prophets are witnesses to the deeds of people. The verse says

;I did not say to them (anything) except what you commanded me with "

saying) : ` That worship Allah, my Lord and your Lord.' And I was a witness to them so) long as I was among them. But when You took me up, You were the Watcher over ".them, and You are witness to all things

****

In the above-mentioned second holy verse, Jesus (a.s.) introduces himself as a good-

for-nothing one, and, depending the acts of punishment

and forgiveness on Allah, he confesses that he has no ability nor effectiveness in this regard. It is only He (s.w.t.) Who has authority over His Own servants. He may punish them or forgive them as He pleases.

Neither His forgiveness is a sign of weakness, nor His punishment is undue and unwise.

The verse says:

"If You punish them, then surely they are Your servants; and if You forgive them, then You are indeed the Mighty, the Wise."

As Abuthar has narrated, one night the holy Prophet (p.b.u.h.) repeated this verse again and again until morning. He (p.b.u.h.) recited it in his prayers when he bowed down and prostrated. He asked for forgiveness so much so that it was bestowed to him. (۱)

****



---

۱- Tafsir-i-Maraqi, Vol. ۷, P.۶۶

۱۱۹- قالَ اللّهُ ه-ذا يَوْمُ يَنْفَعُ الصّ-ادِقينَ صِدْقُهُمْ

لَهُمْ جَنّ-اتٌ تَجْرى مِنْ تَحْتِهَا الْاَنْه-ارُ خ-الِدينَ فيها اَبَدًا

رَضِىَ اللّهُ عَنْهُمْ وَرَضُوا عَنْهُ

ذ لِکَ الْفَوْزُ الْعَظيمُ

۱۲۰- لِلّهِ مُلْکُ السَّم-و اتِ وَالْاَرْضِ وَما فيهِنَّ

وَهُوَ عَلى کُلِّ شَىْ ءٍ قَديرٌ

۱۱۹. " Allah said: ` This is the day when shall benefit the truthful ones their truth. For them there are gardens beneath which rivers flow wherein shall they abide forever. Allah is well-pleased with them and they are well-pleased with Him. This is the great success."

۱۲۰. " To Allah belongs the sovereignty of the heavens and the earth and whatever is in them, and He is All-Powerful over all things."

**Commentary : verses ۱۱۹-۱۲۰**

Following the explanation mentioned about the talk of Allah with Jesus, the content of this verse refers to the words of Allah after that talk and it says:

" Allah said: ` This is the day when shall benefit the truthful ones their truth. ..."

Then, concerning the reward of the truthful ones, the Qur'ān says as follows:

"... For them there are gardens beneath which rivers flow wherein shall they abide forever. ..."

More significant than that blessing, which is of the material examples, there is this blessing that:

"... Allah is well-pleased with them and they are well-pleased with Him. ..."

And, there is no doubt that this great merit, which is inclusive of

material and spiritual merits, is counted the great salvation. The verse continues : saying

".This is the great success ..."

: In the second verse, it points to the possession and sovereignty of Allah, when it says

To Allah belongs the sovereignty of the heavens and the earth and whatever is in " ".them, and He is All-Powerful over all things

**The End of Sura Al-Mā'idah**

****

p: ۶۶

## (Sura Al–'An`ām No.۶ (۱۶۵ verses

### Introduction to the Sura

In The Name of Allah, The Beneficent, The Merciful

:Introduction to the Sura

This Sura is the sixty ninth Sura which was revealed to the Prophet (p.b.u.h.) in Mecca. As the Traditions of Ahlul-Bayt (a.s.) indicate, all the verses of this Sura were revealed at the same time. Similar to other Meccan Suras, the basic aim of this Sura is inviting people to the triple principals of unity of Allah, Prophecy, and Resurrection, but most .of all, it emphasizes on monotheism and opposing paganism and idolatry

Paying attention carefully to the contents of the verses of this Sura can remove the soul of hypocrisy and disperse from among Muslims, and cause the ears to be .hearing, the eyes to be clear-sighted, and the hearts (minds) to be knowledgeable

About the virtue of this Sura, in the Islamic traditions, it is cited that when this Sura .was revealed, seventy thousand angels were taking after it

And that every believer who recites it, (because of its light, his soul and self may be satiated from the spring of monotheism and) all those angels will ask forgiveness for .that person

Also, `Ayyāshī himself has narrated from 'Abī-Baṣīr that Imam Sādiq (a.s.) said : " Sura Al-'An`ām was revealed at the same time while seventy thousand angels were respectfully accompanying it, because there has mentioned the name of Allah in seventy occurrences of it. If people knew how much virtue there lies in its recitation, ".they would never leave it out

Then Imam (a.s.) continued saying: " Whoever is in want of a requirement from Allah and he desires it to be granted, he should establish four units (rac`at) of prayer consisting of Al-Fātihat-ul-Kitāb and Sura Al-'An`ām. Then when he finishes the recitation of the Sura, he

should recite the following supplication:

O' The Generous! O' The Generous! O' The Generous!

O' The Great! O' The Great! O' The Great!

O' Greater than any great!

O' The Hearer of supplications!

O' He Whom nights and days do not change!

Blessing and peace be upon Muhammad and his descendents!

May You have mercy upon my weakness, my poverty, my needinlss, and my wretchedness!

O' He Who had mercy upon Jacob, the elder, while He returned Yusef, his dear one, to him!

O' He Who had mercy on Job after his long trial (of afliction)!

O' He Who had mercy upon Muhammad and Who sheltered him, the orphan!

And Who assisted him against tyrants of Quraysh and their false deities, and gave him authority upon them!

O' Helper! O' Helper! O' Helper!

"By Allah! If you recite this supplication and ask Allah for your whole needs, He will bestow (them to) you."(۱)

Ali-ibn-`Ibrāhīm has narrated from Hadrat Ridā (a.s.), the eighth Imam, who said " Sura Al-`An`ām was sent down at the same time and seventy thousand angels accompanied it with the sound of glorification, exaltation and proclamation of His greatness. Whoever recites this Sura, angels will give glory (unto Allah) for him until the Resurrection Day." (۲)

****



---

Tafsir by Ayyashi, vol. ۱, p. ۳۵۳ Tafsir-ul-Burhan, vol. ۱, p. ۵۱۴ ۱ -۱

Tafsir by Ali-ibn-` Ibrāhīm ۲ -۲

## Section ١: The Ultimate triumph of the Truth

### Point

The Divine Unity The curse fallen upon the previous disbelieving nations

.the previous apostles also were mocked

By The Name of Allah, The Beneficent, The Merciful

سُورَهُ الْأَنْعَ–امِ

بِسْمِ اللّهِ الرَّحْم–نِ الرَّحيمِ

١– اَلْحَمْدُ لِلّهِ الَّذى خَلَقَ السَّم–و اتِ وَالْأَرْضَ

وَجَعَلَ الظُّ–لُم–اتِ وَالنُّورَ

ثُمَّ الَّذينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

.١ " (All praise belongs to Allah, Who created the heavens and the earth and) appointed darkness and light; yet those who disbelieve hold (others) as equal with their Lord."

### Commentary : verse ١

In the whole text of the Qur'ān, the Arabic word /nūr/ (light) has been mentioned in the singular form while its opposite term, /zulumāt/ (darkness), has occurred in its plural form. The concerning reason is that the `Truth' is only one, but the false ways are many. `Light' is the secret of unity but `darkness' is the cause of dispersion.

Therefore, the first verse of this Sura points to the system of existence, the second verse hints to the creation of man; and the third verse refers to the deeds and behaviour of human beings.

" (All praise belongs to Allah, Who created the heavens and the earth and appointed) darkness and light; yet those who disbelieve hold (others) as equal

".with their Lord

And, as Hadrat Ali (a.s.) has said, this verse is an answer to three groups of the :deluded people

A) The materialists, who deny the creation and temporal contingency .((phenomenality

"... created the heavens ..."

(B) Dualists, who believe that `light' and `darkness' have two separate origins.(١

"... ;and appointed darkness and light ..."

(C) Disbelievers, who associate others as partners and equal with Allah.(٢

".yet, those who disbelieve hold (others) as equal with their Lord ..."

****



---

Tafsir-ul-Kashi, vol. ٢, p. ١٥٨ ١ -١

Nur-uth-Thaqalayn, vol. ١, p. ٧٠١ ٢ -٢

۲- هُوَ الَّذی خَلَقَکُمْ مِنْ طینٍ

ثُمَّ قَضی اَجَلاً وَاَجَلٌ مُّسَمًّی عِنْدَهُ ثُمَّ اَنْتُمْ تَمْتَرُونَ

He it is Who created you from clay, then decreed a term (for your life) and the " .۲ ".term is fixed with Him, yet still you doubt

### Commentary : verse ۲

#### Point

In the previous verse, extrovertive phenomena and the creation of the heavens and the earth were mentioned. Here, in this verse, the creation of Man and the innate .affairs are referred to

More than twenty times the term of /ajalin musammā/ (the appointed end) has been .stated in the Qur'ān

Concerning the life's final term, Allah has appointed two kinds of time for humankind. One of them is so certain that if all protections be fulfilled, too, the course of lifetime .will be consumed and, like the oil of a torch, it will be finished

.The second divine appointed time is concerned to our own conduct

.It is like an oil lamp which contains enough oil but we put it in the current of a storm

In the Islamic literature, deeds such as visiting ones kin, free will offering, alms, and supplications are recorded as the factors that cause the lifetime to be prolonged; while some actions like break off connection with one's kindred and injustice have .been introduced as the cause of shortening the lifetime of the one

It is narrated from Ibn-`Abbās that Allah has set two kinds of `appointed end' for humankind. One of them is from birthday until death, and the other is from death until the day of Resurrection. By his deeds, a person may sometimes decrease from one and increase the time of the other. Therefore, the conclusion of the life's final term of .no person is changeable

The verse, addressing the infidels, implies that such people, who are polytheists, are doubtful about the Creator Who has created man from this worthless origin, viz. clay, and Who has passed him from these amazing

and wonderful stages!

"He it is Who created you from clay, then decreed a term (for your life) and the term is fixed with Him, yet still you doubt."

### Adam was created from clay

Imam Sādiq (a.s.) said: "Allah has created Adam from clay, and He has prohibited clay for his progeny to eat."

In another tradition the Imam (a.s.) has said: "The one who is greedy in eating clay, he has surely taken part in shedding his own blood."

(Safīnat-ul-Biḥār, vol. ٢, p. ١٠٣)

****

۳- وَهُوَ اللّهُ فِی السَّم-و اتِ وَفِی الْأَرْضِ

یَعْلَمُ سِرَّکُمْ وَجَهْرَکُمْ

وَیَعْلَمُ ما تَکْسِبُونَ

And He is Allah in the heavens and in the earth ! He knows your secret and your " .۳
".open, and He knows what you earn

**Commentary : verse ۳**

In answer to those who consider a separate god for every type of thing, such as god : of rain, god of war, god of peace, god of sky, and the like of them (۱) , the verse says

"... ! And He is Allah in the heavens and in the earth "

It is obvious that the One Who dominates everywhere and in whose authority is the divise of everything, the Omnipresent, knows all the secret and concealed things. So, :it is such that in the next sentence, the verse says

".He knows your secret and your open, and He knows what you earn ..."

The holy Prophet (p.b.u.h.) said: " Allah revealed Abraham (a.s.), saying: ` O' Ibrāhīm ! I ".'am Aware and I like the aware ones

(Al-Muhajjat-ul-Baydā', vol. ۱, p. ۱۵)

****



---

This is the very belief of 'masters of species' which was current in ancient Greece ۱ -۱

۴- وَما تَأْتيهِمْ مِنْ ايَهٍ

مِنْ ای-اتِ رَبِّهِمْ اِلاّ کانُواْ عَنْه-ا مُعْرِضینَ

۵- فَقَدْ کَذَّبُوا بِالْحَقِّ لَمّا جاءَهُمْ فَسَوْفَ یَأْتیهِمْ اَنْب-ؤُا

ما کانُوا بِه یَسْتَهْزِؤُنَ

There never came unto them any Sign from the Signs of their Lord but they turned " .۴ ".away from it

So they indeed belied the truth when it came unto them, therefore very soon the " .۵ ".(bitter) tidings will come to them of what they used to mock at

#### Commentary : verses ۴-۵

#### Point

As it was mentioned before, the words stated in Sura Al-'An`ām mostly address polytheists. The fact is that the Qur'ān applies kinds of different means to inform them might be they become aware. This verse points to the pagans' mood of obstinacy, heedlessness, and arrogance against the truth and the sings of Allah. It implies that they are so obstinate and disrespectful that whatever sign out of Allah's signs they :see they immediately turn aside from it. The verse says

There never came unto them any Sign from the Signs of their Lord but they turned " ".away from it

This quality was not confined to the Age of Ignorance and the pagans of Arab. At the present time, even, there are many persons who do not suffer the trouble of only one hour research and investigation about their Lord and the divine religion. So, it is evident that when they come across a book or a passage in this field, they do not .study it

Moreover, if a person speaks with them upon the matter, they usually do not listen to him. These people are some ignorant and unaware arrogant ones who may

.sometimes appear in society in the form of scientists

****

p: ۷۴

:Then, the next verse points to the consequence of this very action of theirs, and says

"… ,So they indeed belied the truth when it came unto them "

It is in a case that if they contemplated carefully over the Divine verses, they would .see the truth very well, and recognize it and believe in it

:The verse continues saying

therefore very soon the (bitter) tidings will come to them of what they used to …" ".mock at

### The stages of infidelity

In fact, the two above-mentioned verses refer to three stages of infidelity where, .stage by stage, they are intensified

At first, it is the stage of turning away. Then there comes the stage of belying the Divine verses. And, after that, there is the stage of mocking the facts and Signs of .Allah

****

۶- اَلَمْ يَرَوْا كَمْ اَهْلَكْنا مِن قَبْلِهِمْ مِنْ قَرْنٍ

مَكَّنّ-اهُمْ فِى الْاَرْضِ ما لَمْ نُمَكِّنْ لَكُمْ وَاَرْسَلْنَا السَّماءَ عَلَيْهِمْ مِدْرارًا

وَجَعَلْنَا الْاَنْه-ارَ تَجْرى مِنْ تَحْتِهِمْ فَاَهْلَكْن-اهُمْ بِذُنُوبِهِمْ

وَاَنْشَأْنا مِنْ بَعْدِهِمْ قَرْنًا اخَرينَ

۶. " Have they not considered how many a generation We destroyed before them, whom We had established in the earth (to the extent) that We have not established you, and We sent abundant (water down from) the sky upon them and made the rivers flow beneath them ? Yet We destroyed them for their sins, and raised up after them another generation. "

**Commentary : verse ۶**

We must take an example from the history and fate of others.

" Have they not considered ... "

This style is one of the training methods of the Qur'ān by which it states some factual and teaching stories.

The retribution of those who abuse the divine facilities given to them in this world, is destruction.

"... how many a generation We destroyed before them, ..."

Besides the chastisement in the Hereafter, Allah punishes the sinners in the present world, too.

"... Yet We destroyed them for their sins, ..."

The powerful people should not think that they are always in comfort in the world. The Lord punishes them and substitudes some others in their place.

"... whom We had established in the earth (to the extent) that We have not established

you, and We sent abundant (water down from) the sky upon them and made the rivers flow beneath them? ..."

Thus, the cause of all inflictions are people's own deeds.

"... Yet We destroyed them for their sins, and raised up after them another generation."

The Qur'ānic term /qarn/ is used for calling a community who had been utterly destroyed so that none of them remained after them, (cited in Aqrab-ul-Mawārid).

All people who live comtemporarily are also called in Arabic /qarn/.

They are usually a generation living a length of time about ۶۰ years or ۸۰ years or ۱۰۰ years. (cited in commentary books entitled Almīzān, and Tafsīr-ul-Kabīr, by Fakhr-i-Rāzī)

****

p: ۷۷

۷- وَلَوْ نَزَّلْنا عَلَيْکَ

كِت-ابًا فى قِرْطاسٍ فَلَمَسُوهُ بِاَيْديهِمْ لَقالَ الَّذينَ كَفَرُوا

اِنْ ه-ذا اِلاّ سِحْرٌ مُبينٌ

And had We sent down unto you a book written on a paper, so that they touched it " .۷ with their hands, certainly (still) the disbelievers would have said:

" '.This is nought but manifest sorcery `

### Commentary : verse ۷

Some of pagans used to say that they might believe when a written paper accompanied with an angel was sent down to them. But they told a lie, and they were seeking an excuse.

This idea means that the circle of obstinacy of such people have become so vastly expanded that they reject the most clear perceptible things, and refrain from submitting to them under the pretext of manifest sorcery.

The verse says:

And had We sent down unto you a book written on a paper, so that they touched it " with their hands, certainly (still) the disbelievers would have said:

" '.This is nought but manifest sorcery `

****

۸- وَقالُوا لَوْلا أُنْزِلَ عَلَيْهِ مَلَکٌ

وَلَوْ اَنْزَلْنا مَلَکًا لَقُضِیَ الْاَمْرُ ثُمَّ لا یُنْظَرُونَ

۸. " And they said: ` Why has not an angel been sent down to him ? And if We had sent down an angel, the matter would have certainly been determined,

and then they would not be granted any respite."

**Commentary : verse ۸**

The disbelievers protested why there was not sent down an angel to the Prophet (p.b.u.h.) so openly that they could see him with their own eyes and, consequently, they might attest his prophethood.

" And they said: ` Why has not an angel been sent down to him ? ..."

Then, in order to show that their disobedience has reached to its climax, the verse implies that had Allah sent down an angel as they wished, they would not have believed. So, the divine wisdom and common good rquired that Allah should not respite them any more, and would immediately involve them in a punishment to destroy them. The verse itself says:

"... And if we had sent down an angel, the matter would have certainly been determined, and then they would not be granted any respite."

****

٩- وَلَوْ جَعَلْن-اهُ مَلَكًا

لَجَعَلْن-اهُ رَجُلاً وَلَلَبَسْنا عَلَيْهِم ما يَلْبِسُونَ

٩. " And had We appointed him (Our Messenger) an angel, We would certainly have made him as a man, and We would certainly have made confused to them what they (now) make confused."

**Commentary : verse ٩**

If an angel were to become an example of human beings, how could it be the symbol of those persons who are in the storm of their low instincts, food and lusts ?

Therefore, the verse may mean that if the Prophet were an angel, he would appear in the guise of a man so that they could see him. This matter would cause people to be led into an error whether he is a human being or an angel.

" And had We appointed him (Our Messenger) an angel, We would certainly have made him as a man, and We would certainly have made confused to them what they (now) make confused."

However, for the purpose of training and invitation, people should be given some symbols from among themselves, so that those symbols take the lead in invitations and actions. Besides, people and angels have not a general resemblance with each other.

Again, according to the words of the Qur'ān, the prophet of Allah should be a `male'.

Thus, Allah's ways of treatment have been arranged wisely, and they do not change with the desires of this one or that one.

****

۱۰- وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِکَ

فَح-اقَ بِالَّ-ذِینَ سَخِ-رُوا مِنْهُ-مْ م-ا ک-انُوا بِ-هِ

یَسْتَهْزِؤُنَ

۱۰. " And certainly some Messengers were mocked at, before you, then the retribution which they used to ridicule fell on them.

**Commentary : verse ۱۰**

This verse can be counted as a soothing for the Messenger of Allah (p.b.u.h.). The evidence is that, firstly, the former messengers of Allah were mocked, too; secondly, the mockers will be confronted with not only the chastisement of the Hereafter but also the Divine wrath in the present world. Their own dangerous plots will surround the plotters themselves.

The verse says:

۱۰. " And certainly some Messengers were mocked at before you, then the retribution which they used to ridicule fell on them.

However, mockery is one of the great sins which has been promised punishment for.

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " The most loser of people is the one who is able to tell the truth but he does not."(۱)

****



---

۱- ۱ Qurar-ul-Hikam, No. ۳۱۷۸

## Section ٢: Allah Has Ordained Mercy on Himself

### Point

The greatness of the Divine Mercy None can help when the

.wrath of Allah afflicts any one

١١- قُلْ سيرُواْ فِى الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كانَ

ع-اقِبَةُ الْمُكَذِّبينَ

".' Say: ` Travel in the earth, then see what has been the end of the rejecters " .١١

### Commentary : verse ١١

Here, the Qur'ān has taken another method of awakening these arrogant conceited : persons. It tells the Prophet (p.b.u.h.) to admonish them by such a statement

"... Say : Travel in the earth"

No doubt that seeing the remaining traces of the former people by one's eyes and those nations who pave the way of distruction as a result of neglecting the facts, is more effective than studying their history in their concerning books. The reason is .that these traces make the truth more sensible and perceptible

By the way, it should be noted that such a fleeting beauty or splendour is not .important, but the final consequence is important

"... the end of the rejecters ..."

Thus, the failure of the opponents of the truth is certain. If you doubt, you can study their history, or by travelling, you can see their traces and take an example from .them

It is noteworthy to know that the divine commandment mentioned by the holy phrase : " Travel in the earth ", which is recited in this verse, has occurred six times in the .Qur'ān

Unfortunately, the infidels observed this expressive commandment

p: ۸۲

more practically than the Muslims. They travelled into Islamic countries and explored all parts of their lands and became aware of their mines, stores, the points of their strength and weakness, their cultural works, manuscripts and arts, and spoilt them .while Muslims were in the sleep of negligence

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " By his lie, a liar obtains the Wrath of Allah, the Glorified, the affront of people, and the enmity of angels." (Qurar-ul-Ḥikam, vol. ۲, (p. ۸۷۶

Again, this Imam (a.s.) said: " The end of telling a lie is reproach and regret." (Qurar-(ul-Ḥikam, vol. ۲, p. ۵۰۲

****

۱۲- قُلْ لِمَنْ ما فِی السَّم-و اتِ وَالْاَرْضِ قُلْ لِلّهِ

کَتَبَ عَلی نَفْسِهِ الرَّحْمَهَ لَیَجْمَعَنَّکُمْ اِلی یَوْمِ الْقِی-مَهِ لا رَیْبَ فیهِ

اَلَّذینَ خَسِرُوا اَنْفُسَهُمْ فَهُمْ لا یُؤْمِنُونَ

Say: ` To whom belongs what is in the heavens and the earth ?" Say: ` To Allah, " .۱۲ He has prescribed mercy on Himself. He will surely gather you on the Resurrection Day, of which there is no doubt. Those who have lost their own selves, they will not " '.believe

### Commentary : verse ۱۲

#### Point

The phrase: " He has prescribed mercy on Himself " has occurred two times in the .Qur'ān, both of which are recited in this Holy Sura, verses ۱۲ and ۵۴

The phrase "... of which there is no doubt ..." has been mentioned about both the .Qur'ān and the Hereafter

As Allah has ordained and assigned some duties for us, He has prescribed some duties for Himself, too. Among them are those which are mentioned in the Qur'ān such as `guidance': " Surely Ours is it to show the way." (Sura-Al-Layl, No. ۹۲, verse ۱۲), and Giving sustenance: " And there is no animal in the earth but on Allah is the .(sustenance of it..." (Sura Hūd, No. ۱۱, Verse ۶

:Bestowing mercy upon the servants

".He has prescribed mercy on Himself "

But the condition of receiving the Divine mercy is that the servants themselves should .have mercy upon others

A tradition says: " Whoever does not have mercy (upon others) will not be shown .(mercy on." (Fī-Zalāl, a commentary book

The mercy of Allah is abundant. Salman has narrated a tradition from the Prophet (p.b.u.h.) who said : " The mercy of Allah is one hundred degrees, one of which is the origin of all graces of Allah in this world. On the Day of Judgement, Allah will deal with people by the whole one hundred degrees of His mercy. (Fī-Zalāl, 'Ālūsī).

This fact should be noted that the great loss of the disbelievers lies in this that instead of reasoning they go after their delusions; and instead of taking the godly saints, they seek for false deities; and instead of Faith and observing the Hereafter, they disbelieve; and instead of submitting to the Light, they submit to Hell Fire.

### The kinds of Allah's Mercy

But whatever comes forth from Allah upon the world of existence, is based on Mercy, and Allah's Mercy is spread over all things everywhere.

1. The Qur'ān indicates that the Divine Mercy involves everything. In this regard, Sura Al-'A`rāf, No. 7, verse 56 says:

"... ; My mercy encompasses all things ..."

This mercy has many examples, including:

Rain: " And He it is Who sends down the rain after they have despaired, and He unfolds His mercy ; ..." (Sura Ash-Shourā, No. 42, Verse 28).

Wind : " And He it is Who sends the winds as good news heralding His mercy, ..." (Sura Al-`A`rāf, No. 7, verse 57).

Night and day : " And out of his mercy He has made for you the night and the day, ..." (Sura Al-Qaṣeṣ No. 28, verse 73)).

The Prophet : " And we have not sent you but as a mercy to the worlds. " (Sura Al-'Anbiyā, No. 21, verse 107).

The Qur'ān : "... These are clear proofs from your Lord and a guidance and a mercy ..." (Sura Al- 'A`rāf, No. 7, verse 203)).

The Turah : "... The Book of Muses was a guide and a mercy ..." (Sura Al-Ahqāf, No. 46, verse 12).

Delivery: " So We delivered him and those with him by a mercy from Us, ... " (Sura Al-

.('A` rāf, No. ۷, verse ۷۲

Love of spouse : "... and He put between you love and mercy; ..." (Sura Ar - Rūm, NO. ۳۰, verse ۲۱).

Plants and fruits : " Look then at the signs of Allah's mercy, how He gives life to the earth after its death, ..." (Sura Ar-Rūm, No. ۳۰, verse ۵۰).

Acceptance of Repentance : "... do not despair of the mercy of Allah ..." (Sura Az-Zumur, No. ۳۹, verse ۵۳).

****

۱۳- وَلَهُ ما سَكَنَ فِی الَّیْلِ وَالنَّهارِ

وَهُوَ السَّمیعُ الْعَلیمُ

And to Him belongs whatever dwells in the night and the day; and He is All- " .۱۳
".' hearing, All-Knowing

### Commentary : verse ۱۳

As a cradle, the night and the day give human beings, and all creatures, peace and tranquillity in their laps. Some of the living creatures rest at night while some others .rest during the day

Whatever exists in the universe, whether they are manifested or concealed, belongs to Him. Therefore, not only the whole system of existence belongs to Allah, but also its .governance and its control is His

: The verse says

And to Him belongs whatever dwells in the night and the day; and He is All-hearing, "
".' All-Knowing

****

۱۴- قُلْ اَغَيْرَ اللّهِ اَتَّخِذُ وَلِيًّا

فاطِرِ السَّمَ-و اتِ وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلا يُطْعَمُ

قُلْ اِنّى اُمِرْتُ اَنْ اَكُونَ اَوَّلَ مَنْ اَسْلَمَ

وَلا تَكُونَنَّ مِنَ الْمُشْرِكينَ

۱۴. " Say: ` Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed ? ' Say:

` I have been commanded to be the first who submits himself '. And be not you (O' Muhammad) of the polytheists."

### Commentary : verse ۱۴

Again, in this verse the words are upon the unity of Allah and rejecting paganism and idolatry.

In the same time that pagans accepted that the creation of the world specified to Divine Essence, they had taken idols as their support and refuge.

For the purpose of destroying the false imagination, The Qur'ān instructs the Prophet (p.b.u.h.) such:

" Say: ` Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed ? '..."

It is worthy to note that among all the attributes of Allah, here; the Qur'ān has emphasized but on feeding the creatures and giving them their sustenance. Using this sense, maybe, is for the sake that most of the connections in the material life of man relate to this very material need, viz, the need in eating a piece of bread, which makes persons to humiliate themselves before the masters of wealth and power. The case may be so that sometimes they bow before them as if they worship them.

In the above-mentioned verse, the Qur'ān denotes that your sustenance is in the authority of Allah, not in that of them.

Then, in answer to the suggestion of those who invited the Prophet (p.b.u.h.) to join the camp of polytheists, the Qur'ān instructs him to say

that besides the command of wisdom which leads him to rely on the One Who is the Creator of the heavens and the earth, he also says that the revelation of Allah has instructed him to be the first Muslim who submits himself, and never he joins the row .of polytheists

:The verse says

.' Say: ` I have been commanded to be the first who submits himself…"

".And be not you (O' Muhammad) of the polytheists

****

۱۵- قُلْ اِنّی اَخافُ اِنْ عَصَیْتُ رَبّی عَذابَ یَوْمٍ عَظیمٍ

".' Say: ` Verily I fear, if I disobey my Lord, the retribution of a grievous Day " .۱۵

**Commentary : verse ۱۵**

There are two kinds of fear. The first kind is that sort of awe which is indecent, such as fearing from Holy Struggle. The second kind is that fear which is agreeable and praiseworthy, like fearing from Allah's punishment.

The Divine Law has been decreed equally for all. Even the Messenger of Allah should fear from its evil, if he sinned.

The fear of the saints of Allah, of course, is for the sake of Allah's wrath, not from the deities or from people. And, indeed, fear is one of the impedimental factors from deviation and committing wrong.

Regarding to the existence of the Divine completing the argument denoting that the Lord is both the Creator and the Sustainer, and has commanded to submission and prohibited from polytheism, disobedience from the command of Allah deserves punishment.

The verse, addressing the Prophet (p.b.u.h.), commands:

".' Say: ` Verily I fear, if I disobey my Lord, the retribution of a grievous Day "

****

۱۶- مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ

وَذ لِكَ الْفَوْزُ الْمُبِينُ

Whoever is spared of it (the Divine retribution) on that Day, He has certainly been " .۱۶ ".merciful to him, and that is the manifest triumph

**Commentary : verse ۱۶**

The Messenger of Allah (p.b.u.h.) once said: " By Allah in Whose hand is my soul, no one of people may enter into Paradise (merely) by his own deed." They asked him : " Even you, O' Messenger of Allah ? " The Prophet (p.b.u.h.) answered: " Even I, unless ".Allah shelters me with His mercy and grace

Then, the holy Prophet (p.b.u.h.) put his hands on his head and recited the above-(mentioned verse. (Tafsir Nūr-uth-Thaqalayn, vol. ۱, P. ۷۰۶; and Majma`-ul-Bayān

Whoever is spared of it (the Divine retribution) on that Day, He has certainly been " ".merciful to him, and that is the manifest triumph

Everybody is threatened to fall in danger. Saving from the Divine punishment .demands a particular grace from the side of Allah

.However, prosperity can be gained only in the light of security from His Wrath

****

۱۷- وَاِنْ یَمْسَسْکَ اللّهُ بِضُرٍّ فَلا کاشِفَ لَهُ اِلاّ هُوَ

وَاِنْ یَمْسَسْکَ بِخَیْرٍ فَهُوَ عَلی کُلِّ شَیْ ءٍ قَدیرٌ

۱۷. " And if Allah touches you with affliction, none can remove it but He;

and if He touches you with good, then He is All-Powerful over all things."

### Commentary : verse ۱۷

Hopes should be to Allah, and feares should also be from Allah, since the origin of all affairs is the same. It is not such that the goodnesses come from one source and the cause of removing vices originates from another source.

The Laws of Allah are legitimated for all and they let no exception.

The holy Prophet (p.b.u.h.) should betake to Allah when confronting the bitter and sweet incidents, too. The verse says:

" And if Allah touches you with affliction, none can remove it but He;

and if He touches you with good, then He is All-Powerful over all things."

****

۱۸- وَهُوَ الْقاهِرُ فَوْقَ عِبادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

.۱۸ " And He is the Omnipotent over His servants, and He is the All-Wise, the All-Aware."

**Commentary : verse ۱۸**

In the current Sura, verse No. ۱۴, the discussion was about creative power and sustenance of Allah. In verse ۱۵, it was about the Wrath of Allah and Hereafter. In verse ۱۶, the words were upon the Divine rescue and mercy. Verse ۱۷ is about solving the difficulties and reaching the goodnesses. So, in this verse, His absolute Power (Omnipotence) is stated about.

If it happens that some tyrant persons dominate others for some days `because of ignorance, weakness and disunity of people, it is sure that His Omnipotence ruins all these arrangements and, in the frame of wisdom and knowledge, He utilizes His Power and Dominance. That is why the Qur'ān says:

" And He is the Omnipotent over His servants, and He is the All-Wise, the All-Aware."

****

۱۹- قُلْ اَیُّ شَیْ ءٍ اَكْبَرُ شَه-ادَهً

قُلِ اللّهُ شَهیدٌ بَیْنی وَبَیْنَكُمْ وَاُوحِیَ اِلَیَّ ه-ذَا الْقُرْانُ لِاُنذِرَكُمْ بِهِ

وَمَنْ بَلَغَ اَئِنَّكُمْ لَتَشْهَدُونَ اَنَّ مَعَ اللّهِ الِهَهً اُخْری

قُل لا اَشْهَدُ قُلْ اِنَّما هُوَ اِل-هٌ و احِدٌ

وَاِنَّنی بَری ءٌ مِمّا تُشْرِكُونَ

Say: ` What thing is the greatest in testimony ? ' Say: ` Allah ! He is witness " .۱۹ between me and you, and this Qur'ān has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods :with Allah ? ' Say: ` I do not testify '. Say

".' (He is only One God, and verily I am quit of that which you associate (with Him `

**Commentary : verse ۱۹**

The pagans of Mecca demanded witness from the Prophet (p.b.u.h.) for his prophethood. They did not accept the prophecy of the Messenger of Allah (p.b.u.h.) and told him that even the Jews and the Christians did not know him a divine prophet. This holy verse, with an atmosphere of Allah's inspiration and help, and at the time of loneliness of Islam, foretells a bright and promising future for Muslims, when it hates .polytheism

For three times, and in a short phrase, the Qur'ān refers to Unity of Allah while :quitting polytheism. The verse says

Say: ` What thing is the greatest in testimony ? ' Say: ` Allah ! He is witness between " me and you, and this Qur'ān has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah ? :' Say: ` I do not testify '. Say

".' (He is only One God, and verily I am quit of that which you associate (with Him `

Besides all other prophetic miracles, Unseen aids, and frustrating the

hostile plots, the Qur'ān itself is the greatest evidence to the Prophet's .Messengership

The messengership of Muhammad (p.b.u.h.) is both worldly and eternal, for all .humankind and in all ages

However, a permanent warning indeed, should be accompanied with an everlasting warner. Therefore, the divine Imamate and leadership should also be together with .the Qur'ān forever

This meaning is cited in Tafsir-uṣ-Ṣāfī and Usūl-i-Kāfī, narrated from Iman Sādiq (.(.(a.s

****

۲۰- اَلَّذینَ اتَیْن-اهُمُ الْکِت-ابَ یَعْرِفُونَهُ کَما یَعْرِفُونَ اَبْناءَهُمُ

الَّذینَ خَسِرُوا اَنْفُسَهُمْ فَهُمْ لا یُؤْمِنُونَ

۲۰. " Those whom We have given The Book (the Jews and Christians) recognize him (Muhammad) as they recognize their sons. Yet those who have lost their own selves, they will not believe."

**Commentary : verse ۲۰**

The content of this verse is similar to that of Sura Al-Baqarah, No. ۲, verse ۱۴۶.

Not only the name and qualities of the Prophet of Islam were mentioned in the Turah and the Evangel and the scholars of the People of the Book had informed their people of him under the title of ` the promised prophet', but also the characteristics of this holy Prophet (p.b.u.h.) and his companions were recorded in their Books. The Qur'ān says: " Muhammad is the Messenger of Allah, and those with him are the firm (of heart) against the unbelievers, compassionate among themselves, ... that is their description in the Turah and their description in the Evangel (۱); ..."

In this verse, the Qur'ān clearly answers to those who claimed that the People of the Book had no evidence upon the prophethood of the Prophet of Islam (p.b.u.h.), when it says:

" Those whom We have given The Book (the Jews and Christians) recognize him (Muhammad) as they recognize their sons. ..."

And, at the end of the verse, as a final conclusion, the Qur'ān announces that, with all these clear signs, only those people do not believe in this Prophet who have lost all their things and the capital of their own selves in the bargaining market of commercial transactions of lives. It says:

"... Yet those who have lost their own selves, they will not believe."

****

Sura-Al-Fath, No. ۴۸, verse ۲۹ ۱ -۱

## Section ۳: Polytheists shall themselves confess their guilt

### Point

The greatness of the guilt of being polytheist The polytheists shall themselves deny polytheism which they had themselves held as their conviction

.They shall desire to be returned to this life

۲۱- وَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا

اَوْ كَذَّبَ بِ-ای-اتِه

اِنَّهُ لا يُفْلِحُ الظّالِمُونَ

۲۱. " And who is more unjust than him who forges a lie against Allah or denies His ;Signs

".verily the unjust will not succeed

### Commentary : verse ۲۱

The Qur'ānic expression /wa man aẓlamu/ (and who is more unjust) has occurred in the Qur'ān about fifteen times. This phrase has been used with the senses of calumny against Allah, barring people from going intothe mosques, and concealing the testimony of the Truth. This denotes that cultural injustice and barring people from .rectitude and comprehension, is the worst injustice upon the society

Setting a stone and a piece of wood equal to the Lord is an injustice toward Him, and .worshipping them is an injustice toward humanity

Therefore, the unjust people will never meet the true salvation. The above-: mentioned verse says

And who is more unjust than him who forges a lie against Allah or denies His Signs; " ".verily the unjust will not succeed

The more an oppressed person is dear and holy, the more intense is the danger of

transgression against him. That is why being unjust toward the Lord and the Sacred ,House, and belying against Divine Holy Essence

p: ۹۶

: are the worst injustice

"... And who is more unjust "

Transgression upon the thought and culture of nations is one of the worst transgressions. Polytheism, forging a lie against Allah, a false claim of being the divine prophet, innovation, interpretation of the Qur'ān by personal opinion, concealing the .Truth, and the like, are all kinds of this sort of injustice

.The following couple of traditions are recorded in Qurar-ul-Ḥikam, vol. ۱, p. ۱۴۹

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Avoid transgression. It is the greatest sin. ".Verily every transgressor will be punished for his transgression

".Again, he (a.s.) said: " Avoid cruelty. Whoever commits it, his life will become dark

****

۲۲- وَيَوْمَ نَحْشُرُهُمْ جميعًا ثُمَّ نَقُولُ لِلَّذينَ اَشْرَكُوا

اَيْنَ شُرَكاؤُكُمُ الَّذينَ كُنتُمْ تَزْعُمُونَ

And on the Day We will muster them all together, then We will say to those who " .۲۲ associated partners (to Allah): ` Where are your associate-gods whom you were " ' ? asserting

**Commentary : verse ۲۲**

In the previous verse, it was said that the oppressors, who apparently gain some social ranks by calumny, rejection and concealing the Truth, will not meet salvation, A prosperous person is one who has some positive matters for answering the questions .in the Hereafter, because all the polytheistic imaginations will be effaced therein

And on the Day We will muster them all together, then We will say to those who " associated partners (to Allah) : ` Where are your associate-gods whom you were " ' ? asserting

The objective meaning of the Arabic word /jamī`an/ mentioned in the verse, is either `all human beings', or the polytheists and the idols. The evidence for this idea is the content of another verse that targets men end their wives, and what they were worshipping. That verse says: " Gather together those who were unjust and their (mates, and what they used to worship."(۱

It is true that the verse under discussion refers to polytheists, but those who accept the leadership of other than Allah's saints, and oppose the friends of Allah, are rather .a kind of polytheists

".In Jāmi`ah Supplication, we recite : "And he who opposes you is a disbeliever

An Islamic tradition, narrated from the immaculate ones, says: " The person who refuses us (our way) is similar to the person who refuses (the word of) Allah, and such ".a person is as a disbeliever

****

---

Sura As-Safat, No. ٣٧, Verse ٢٢ ١ -١

۲۳- ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ

اِلاّ اَنْ قالُوا وَاللّهِ رَبِّنا ما كُنّا مُشْرِكينَ

۲۴- اُنْظُرْ كَيْفَ كَذَبُوا عَلى اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ ما كانُوا يَفْتَرُونَ

Then their excuse would be nothing but that they would say : `By Allah, our Lord ! " .۲۳
".' we were not polytheists

See how they (the polytheists) lie against their own selves, and that which they " .۲۴
".were forging has passed away from them

**Commentary : verses ۲۳-۲۴**

The Arabic term /fitnah/, here, has been rendered into `intimidated to idols and .'paganism'; or, it means `excuse

Then their excuse would be nothing but that they would say : `By Allah, our Lord ! we " ".' were not polytheists

.As their quality requires, liars tell lies on the Day of Judgement, too

In this regard the Qur'ān says: " On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars ." Regarding this holy verse, Imam Amir-ul-Mu'mineen Ali (a.s.) in a tradition has said that after this lie, their lips will be sealed and their other .limbs will tell the truth

.Thus, in the court of Allah, neither telling a lie is helpful, nor an oath

See how they (the polytheists) lie against their own selves, and that which they were " ".forging has passed away from them

Hence, the polytheists will dislike their own thoughts and creeds on the Hereafter : Day, when they will say

".'we were not polytheists ..."

.However, on the Hereafter Day, surely hating polytheism will not be helpful

۲۵- وَمِنْهُمْ مَنْ يَسْتَمِعُ اِلَيْکَ

وَجَعَلْنا عَلی قُلُوبِهِمْ اَكِنَّةً اَنْ يَفْقَهُوهُ وَفی اذانِهِمْ وَقْرًا

وَاِنْ يَرَوْا كُلَّ ايَةٍ لا يُؤْمِنُوا بِها

حَتّی اِذا جاؤُکَ يُج-ادِلُونَکَ يَقُولُ الَّذينَ كَفَرُوا

اِنْ ه-ذا اِلّا اَس-اطيرُ الْاَوَّلينَ

۲۵. " And of them there are some who hearken to you, and We have laid veils upon their hearts lest they understand it, and in their ears a heaviness;

and (even) if they see every sign they will not believe in it, so that when they come to you they dispute with you, those who disbelieve say:

` This is naught but the legends of the ancients '."

**Commentary : verse ۲۵**

In this verse, the psychological conditions of some of the pagans are hinted to. They do not usually show the least inclination from themselves when they are told the facts. They not only do not show inclination, but also oppose these facts hostilely, and, by means of calumny, they keep themselves and others aloof from them. Concerning these people, the Qur'ān says:

" And of them there are some who hearken to you, and We have laid veils upon their hearts lest they understand it, and in their ears a heaviness;..."

Indeed, attributing such matters to Allah relates to `the law of causation' and the property of `action'. That is, the result of continuation in doing wrong and insisting on obstinacy is that it turns the soul and self of the person into its own nature.

Experience has proved this fact that, at first, evil-doers feel inconvenience with their own evil action. But little by little, they will be accustomed to it, so that there may come some day that they count doing their evil actions obligatory. So, the verse indicates that their circumstance has changed to a state that if they see all the signs

and revelations of

.Allah they will not believe in them

: The verse says

"... ,and (even) if they see every sign they will not believe in it ..."

The verse informs the Prophet (p.b.u.h.) implying that beyond their disbelief, when they come to you they have no aim but disputing and quarrelling with you. The verse : says

"... ,so that when they come to you they dispute with you ..."

Instead of hearkening to you heartily and, at least, in the form of a seeker of the truth that they should comtemplate upon it to probably find it, they stand against it with a negative soul and thought. When they hear your statements, which have originated from the source of revelation, they cannot afford it but using the strike of calumny. :The verse continues saying

".' those who disbelieve say : ` This is naught but the legends of the ancients..."

****

۲۶- وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَاِنْ يُهْلِكُونَ اِلَّا اَنْفُسَهُمْ

وَما يَشْعُرُونَ

۲۶. " And they prohibit people from it, and themselves they keep afar from it, and they destroy none save themselves, while they are not aware."

### Commentary : verse ۲۶

The Arabic term /yan'aun/, mentioned in the verse, is derived from /na'ya/ with the sense of `to avoid'.

Some of the commentators of the Sunnite schooled have considered this verse about Abūtālib. They have said that he prohibited people from hurting Muhammad while he himself did not believe in Islam and avoided becoming Muslim. They similarly have considered some other verses of the Qur'ān concerning this matter, such as Sura At-Taubah, No. ۹, verse ۱۱۵, and Sura Al-Qaṣaṣ, No. ۲۸, Verse ۵۷.

But, from the view point of Shi`ah school, Abūtalib was one of the best Muslims whose belief has been reflected in his poems.

Moreover, a Muslim believing woman like Fatimah Bent-i-Asad lived as a wife with him until the end of his life. This is also another evidence for this idea. (refer to al-Qadīr, vols. ۷ and ۸)

However, pagans and polytheists always try to hinder people and keep them afar from the path of benevolence and good deeds.

" And they prohibit people from it, and themselves they keep afar from it, and they destroy none save themselves, while they are not aware."

Keeping afar from the acceptance of truth by a person is paving the way of annihilation upon his own self.

The real awareness is finding the path of truth, while losing the path of truth and leader of truth, from whoever it maybe, is foolishness.

****

۲۷- وَلَوْ تَرى إِذْ وُقِفُواْ عَلَى النّارِ

فَقالُوا يالَيْتَنا نُرَدُّ وَلا نُكَذِّبَ بِ–ای–اتِ رَبِّنا وَنَكُونَ مِنَ الْمُؤْمِنينَ

.۲۷ " And if you could see when they are stationed before the (Hell) Fire,

then they say : `Would that we might be returned,

and we would not belie the Signs of our Lord, and we would be of the believers'."

**Commentary : verse ۲۷**

According to the verses of the Qur'ān, the desire of returning to this world in human beings is found both at the moment of death, and in the grave, and in Hereafter. Sura Al-Mu'minūn, No. ۲۳, verses ۹۹ and ۱۰۰ say: " Until when death overtakes one of them, he says: ` My Lord ! send me back again (into the world) '." " That I may do good ...". And, again, the same Sura, verse ۱۰۷ says : " O' our Lord ! Take us out of it; then if we return (to evil) we shall be unjust."

We must believe in the truth as long as we have been respited in this world, because it will be too late in the Hereafter.

And if you could see when they are stationed before the (Hell) Fire, then they say : " `Would that we might be returned, and we would not belie the Signs of our Lord, and we would be of the believers'."

As the philosophers and wisermen have said, this world is the place of movement and the coming world is the world of actuality. As far as an apple is with the tree, it has some movement towards development. But, when it separates from the tree, that movement will end and no more growth is expected from it.

Therefore, if a person wishes to be among the dwellers of Paradise, he must prepare the concerning means of development in this life, which is the world of movement.

Otherwise, he will be involved with punishment.

By the way, the consequence of rejecting the Signs of Allah will be remorse in the

.Hereafter, and being entangled with the Hell-Fire

p: ١٠٣

۲۸- بَلْ بَدا لَهُمْ ما كانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا

لَعادُوا لِما نُهُوا عَنْهُ وَإِنَّهُمْ لَكـ-اذِبُونَ

;Rather, what they used to hide before has (now) appeared to them " .۲۸

and even if they were returned, they would revert to what they were prohibited, and ".most certainly they are liars

**Commentary : verse ۲۸**

The Resurrection Day is the day of manifestation of people's hidden secrets. The Qur'ān has frequently pointed out this fact. A few of these Qur'ānic occurrences are :as follows

And the evil (consequences) of what they did shall become manifest to them ..." " .((Sura Al-Jāthiyah, No. ۴۵, verse ۳۳

And the evil (consequences) of what they wrought shall become manifest to them, " .(..." (Sura Az-Zumar, No. ۳۹, verse ۴۸

.On the Day of Judgement, all the secrets will be uncovered

"... ;Rather, what they used to hide before has (now) appeared to them "

It is impossible for the mortals to return from the coming world back to this world. The :verse continues saying

"... ,and even if they were returned ..."

There are some vicious persons that we cannot expect them to become well again. They will not change even with the respite they will ask for. Sometimes it happens that a person is confronted with difficulties, calamities and bitter circumstances. When such a person is in that condition, the one may make some good decisions, but .later, when he reaches to ease and welfare, he forgets all of them

"... ,and even if they were returned, they would revert to what they were prohibited ..."

So, when telling lies becomes a quality in a person, he will tell a lie in the Hereafter, .too, and will bring some false claims there

".and most certainly they are liars …"

****

۲۹- وَقالُوا اِنْ هِیَ اِلّا حَیاتُنَا الدُّنْیا

وَما نَحْنُ بِمَبْعُوثِینَ

۳۰- وَلَوْ تَری اِذْ وُقِفُوا عَلی رَبِّهِمْ

قالَ اَلَیْسَ ه-ذا بِالْحَقِّ قالُوا بَلی وَرَبِّنا قالَ فَذُوقُوا الْعَذابَ

بِما کُنْتُمْ تَکْفُرُونَ

And they say : ` There is nothing save our life of the world and we shall not be " .۲۹ ".' resurrected

:And if you could see when they are stationed before their Lord ! He will say .۳۰

Is this not the truth ? ' They will say : ` Yes, by our Lord !' He will say : ` Taste you then ` ".'the chastisement for what you used to disbelieve

**Commentary : verses ۲۹-۳۰**

This verse is the continuation of the statements of the arrogant and stubborn pagans who, by seeing the scenes of Resurrection, desire to return back to this world once more in order to compensate. But the Qur'ān implies that if these people return to the world, they not only will not compensate their evils, but also will continue committing .their vicious deeds, and, basically, they deny the Resurrection and Hereafter, too

Surprisingly, they will say that the life is only the life of this world and they will not be : raised again. The verse says

And they say : ` There is nothing save our life of the world and we shall not be " ".' resurrected

In this holy verse, the Qur'ān hints to these people's fate on the Resurrection Day, : and says

:And if you could see when they are stationed before their Lord ! He will say "

"... '! Is this not the truth ? ' They will say : `Yes, by our Lord`

****

In this holy verse, the Qur'ān hints to these people's fate on the Resurrection Day, : and says

:And if you could see when they are stationed before their Lord ! He will say "

"... '! Is this not the truth ? ' They will say : `Yes, by our Lord`

They are told once more that they should taste the punishment for that they used to :reject that punishment, and they disbelieved. The Qur'ān says

".'He will say : `Taste you then the chastisement for what you used to disbelieve ..."

It is sure that the purpose of `standing before the Lord' is not that Allah (s.w.t.) has a place. It means to stand before the scenes of His punishments. This status is the same as the state of establishing the canonical prayer for which a servant says he is .standing before Allah

****

p: ۱۰۶

## Section ۴: Those who disbelieve the meeting of Allah are certainly losers

### Point

Rejection of Truth is a sure loss. Life of this world is nothing but play and .pastime The abode of the Hereafter is the best for the pious

۳۱- قَدْ خَسِرَ الَّذينَ كَذَّبُوا بِلِقاءِ اللّهِ

حَتّى اِذا جاءَتْهُمُ السّاعَةُ بَغْتَةً قالُوا ى-احَسْرَتَنا عَلى ما فَرَّطْنا فيها

وَهُمْ يَحْمِلُونَ اَوْزارَهُمْ عَلى ظُهُورِهِمْ

اَلا ساءَ ما يَزِرُونَ

۳۱. " They indeed are losers who deny the meeting with Allah until, when the hour comes on them all of a sudden, they will say : ` Alas for us, for what we neglected in it ! ;' And they shall bear their burdens on their backs

" ! now beware, evil is that which they bear

### Commentary : verse ۳۱

### Point

The purpose of "meeting of Allah" is the spiritual meeting and inner intuition in the Hereafter. The reason of it is that all of the dependances of man unto wealth, position, and relatives will be ceased from him there, and, by facing with the divine reward and .retribution, he will perceive the absolute Sovereignty of Allah

Regret is for losing merits and interests, while remorse is for damages coming forth. (۱) However, in the Hereafter regret is useless. That is why sins will be burdens on the shoulder of the sinners. They feel their evil consequence like a heavy load on their .back, specially when they see the scene of the Divine punishment

A tradition narrated from the prophet (p.b.u.h) indicates that those who are in the ١-١ Hell Fire will see their places in Heaven and say: "Also for us." (Nūr-uth-Thaqalayn, vol. ١, p. ٧١١

!Therefore, evil is the burden that will be stored for the evil doers

### The real loser

:The verse says

They indeed are losers who deny the meeting with Allah until, when the hour comes " on them all of a sudden, they will say : ` Alas for us, for what we neglected in it ! ' And !they shall bear their burdens on their backs; now beware, evil is that which they bear "

The holy Prophet (p.b.u.h.) said: " A loser is the one who is neglectful of improving his (Hereafter's affair." (Madinat-ul-Balāqah, vol. ۲, p. ۴۹۲

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " How much loser the one is who possesses (no merit in Hereafter." (Qurar-ul-Hikam, vol. ۱, p. ۷۴۶

****

۳۲- وَمَا الْحَيوةُ الدُّنْيا اِلّا لَعِبٌ وَلَهْوٌ وَلَلدّارُ الْاخِرَةُ خَيْرٌ لِلَّذينَ يَتَّقُونَ

اَفَلا تَعْقِلُونَ

And the life of the world is naught but play and pastime, and certainly the abode " .۳۲
" ? of the Hereafter is better for those who keep from evil; have you then no sense

**Commentary : verse ۳۲**

**Point**

If the life of this world does not be considered as a field for the coming world, it becomes a toy, and human beings will be busy, as children, with playthings such as property, position and so on. Their status can be resembled to the scene of a theater where a person appears in the guise of a king, another one plays in the function of a servant, and the third one becomes a minister therein. After somewhile, all the clothings and functions will be set aside and these persons actually find out that it has .been only a play or a film wherein they had a role of playing

:The resemblance of the world to ` play and pastime' is found in the following aspects

.A) The lifetime in this world is short as the length of the time of a game

B) Similar to a game, which contains of pleasure and tiredness, the world is also a .combination of sweetness and bitterness

.C) Some neglectful aimless persons take playing games as their businesses

Anyhow, when the Creator of the world knows the negligence of man from the coming world and being busy with the present world as ` play and pastime ', why do ? we not believe in it

This world, without observing the next world, is dangerous; but if this world be used as a passway, towards the next world, and also a preliminary field of planting the .plants of goodnesses for the coming world, it can be a place of development

It should be noted, of course, that the cause of development, and reaching the .blesses in the Hereafter, is virtue

:The verse says

And the life of the world is naught but play and pastime, and certainly the abode of " " ? the Hereafter is better for those who keep from evil; have you then no sense

#### Wisdom is Allah's gift

Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Allah, the Glorified, has distributed among (people nothing better than wisdom." (Qurar-ul-Ḥikam, vol. ۶, p. ۹۰

Again, he (a.s.) said: " The best bounty is the bounty of intellect." (Qurar-ul-Ḥikam, vol. (۱, p. ۱۷۶

Also, the Imam (a.s.) said: " Avoid (vain) pastime and play, chaffy words, too much (laugh and joke, and fatile statements." (Nāsikh-ut-Tawārīkh, vol. ۶, p. ۴

****

۳۳- قَدْ نَعْلَمُ اِنَّهُ لَيَحْزُنُکَ الَّذی يَقُولُونَ

فَاِنَّهُمْ لا يُكَذِّبُونَکَ وَل-كِنَّ الظّ-الِمينَ بِاى-اتِ اللّهِ

يَجْحَدُونَ

Indeed We know that what they say surely grieves you. Yet verily it is not you " .۳۳
".(that) they belie, but the unjust deny the Signs of Allah

**Commentary : verse ۳۳**

It is cited in the occasion of revelation of this verse that the enemies of the Prophet .(p.b.u.h.) knew him as a truthful and trustworthy person

But they said if they confirmed him, their tribe and their rank would be despised. Or, they said that Muhammad (p.b.u.h.) was truthful, but he imagined that he was .revealed to. They rejected the divine verses in such manner

Rejecting the Prophet (p.b.u.h.) is the same as rejecting Allah (s.w.t.). It is similar to the .allegiance with the Prophet (p.b.u.h.) that is allegiance with Allah

.The opponents of the Prophet (p.b.u.h.) are adversaries of Allah

.Thus, we should not be sorry

The fruit of rejecting the Divine verses and the saints of Allah is being unjust both to themselves that they do not believe in the truth, and to the Messenger of Allah that .they grieve him (p.b.u.h.), and to Islam, and to generations

: The verse says

Indeed We know that what they say surely grieves you. Yet verily it is not you (that) " ".they belie, but the unjust deny the Signs of Allah

****

۳۴- وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ

فَصَبَرُوا عَلى ما كُذِّبُوا وَاُوذُوا

حَتّى اَت-ا هُمْ نَصْرُنا وَلا مُبَدِّلَ لِكَلِم-اتِ اللّهِ

وَلَقَدْ جاءَكَ مِنْ نَبإِىْ الْمُرْسَلينَ

۳۴. " Messengers indeed have been denied before you, but they were patient on being denied and hurt, until Our help came unto them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers."

**Commentary : verse ۳۴**

**Point**

The former prophets and their patience should be our models. The destruction of old nations such as: the people of Hūd, the people of Ṣāliḥ, the people of Lūt and some others, who belied the truth, should be taken an example of. Allah's way of treatment is to send messengers, and people are free to accept them or not.

Then, He punishes the disbelievers and assists the messengers in their way of invitation.

" Messengers indeed have been denied before you, but they were patient on being denied and hurt, until Our help came unto them; … "

It is certain that the opponents neglect no effort against the Truth.

They belie it and hurt, but Truth is always victorious.(۱) Moreover, Allah's way of treatment is not changeable.

"… and there is none to change the words of Allah, and certainly there has come to you some information about the messengers."

۱-۱ We recite in some other verses of the Quran:" ... I will most certainly prevail. I and my apostles; ...' (Sura Al-Mujadilah, No. ۵۸, verse ۲۱). "... and helping the believers is ever incumbent on Us." (Sura Ar-Rum, No.۳۰, verse ۴۷). "Most surely We help Our apostles,..." (Sura Al-Mu'min, No, No.۴۰, verse ۵۱). "...and surely Allah will help him who helps His cause,..." (Sura Al-Hajj, No.۲۲, verse ۴۰)

**'The meaning of 'kalimat**

The Qur'ānic term /kalimāt), mentioned in the holy verse, means ` Allah's way of treatment '. The evidences for this meaning are the following holy verses: " And certainly Our word has already gone forth in respect of Our servants, the apostles." .((Surạ s-Ṣāffāt, No. ٣٧, verse ١٧١

Most surely they shall be the assisted ones." (Surạ s-Ṣāffāt No. ٣٧, verse ١٧٢). " And " ".most surely Our host alone shall be the victorious ones

.(Surạ s-Ṣāffāt, No. ٣٧, verse ١٧٣)

****

۳۵- وَاِنْ كانَ كَبُرَ عَلَيْكَ اِعْراضُهُمْ

فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِىَ نَفَقًا فِى الْاَرْضِ اَوْ سُلَّمًا فِى السَّماءِ

فَتَأْتِيَهُم بِ-ايَهٍ وَلَوْ شاءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدى

فَلا تَكُونَنَّ مِنَ الْج-اهِلينَ

۳۵. " And if their turning away is hard upon you, then if you can seek a hole into the earth, or a ladder to heaven, so that you bring them a sign (they will not believe); and had Allah willed, He would have gathered them all to the guidance; so be not you of the ignorants."

**Commentary : verse ۳۵**

**Point**

The occasion of revelation of this verse indicates that pagans told the Messenger of Allah (p.b.u.h.) that they would not believe in him unless he could make an opening in the earth so that a spring should gush for them, or he could climb up the sky : "And they say : " We will by no means believe in you until you cause a fountain to gush forth from the earth for us." (Sura Al-Isrā', No. ۱۷, verse ۹۰).

Haply, the verse points to the kind of their unappropriate requests that even if he seeks a hole in the earth or climbs up a ladder unto the sky, confronting himself with difficulties, it will be useless in this regard. There is no deficiency in the Prophet's invitation, but these people are arrogant and obstinate. So, he ought not sympathize with them so much for guiding them.

" And if their turning away is hard upon you, then if you can seek a hole into the earth, or a ladder to heaven, so that you bring them a sign (they will not believe); ..."

Yet, in order that no one imagines that Allah is not able to make them surrendered, the Qur'ān immediately continues saying :

"... and had Allah willed, He would have gathered them all to the guidance; ..."

.But it is clear that such a forceful faith is vain

### The value of free–will

The creation of humankind is for the purpose of a development which is based on authority

and free-will. It is only in the situation of free-will that the value of `believers' comparing with `disbelievers', and `good doers' compared with `evil-doers' is .recognized

: Then, the verse says

".so be not you of the ignorants ..."

This holy concluding phrase means that the Prophet (p.b.u.h.) should not be restless so that he might lose patience and perseverance. He ought not to be worried about them more than the required measure because of their infidelity and polytheism, but he .ought to know that the right way is the same one that he paves

No doubt the Prophet (p.b.u.h.) was aware of these facts, but the Lord, as a .remembrance and in order to comfort His Prophet (p.b.u.h.), tells him these matters

****

۳۶- اِنَّما يَسْتَجيبُ الَّذينَ يَسْمَعُونَ وَالْمَوْتى يَبْعَثُهُمُ اللّهُ

ثُمَّ اِلَيْهِ يُرْجَعُونَ

Only those accept who hearken, and (as for) the dead, Allah will raise them up; " .۳۶
".then unto Him they will be returned

### Commentary : verse ۳۶

The Qur'ān has repeatedly resembled the rejectors of Truth as the dead and the deaf. For example, Sura An-Naml, No. ۲۷, verse ۸۰ as well as Sura Ar-Rūm, No. ۳۰, verse ۵۲, are cited as this: " Surely you do not make the dead to hear, and you do not make the ".deaf to hear the call when they go back retreating

.Human beings are free to choose their own path, whether it is right or wrong

Hearing the truth and accepting it, is a sign of the existence of the spiritual life and alertness in a person. The person who is in lack of spiritual life and does not accept the truth, is dead, because the animal life, which is usually rendered into eating and .drinking to survive, is something that all living creatures possess, too

The verse addresses the holy Prophet (p.b.u.h.) implying that heshould take care of the truth-seekers, and dealing with disbelievers is referred to Allah Who will call them .to account on the Day of Resurrection

: It says

Only those accept who hearken, and (as for) the dead, Allah will raise them up; then " ".unto Him they will be returned

****

۳۷- وَقالُوا لَوْلا نُزِّلَ عَلَيْهِ ايَةٌ مِنْ رَبِّهِ

قُلْ اِنَّ اللّهَ قادِرٌ عَلى اَنْ يُنَزِّلَ ايَةً

وَل-كِنَّ اَكْثَرَهُمْ لا يَعْلَمُونَ

And they say: ` Why has not a Sign been sent down to him (Muhammad) from his " .۳۷ ".' Lord ? ' Say: ` Verily Allah is able to send down a Sign, but most of them do not know

### Commentary : verse ۳۷

Upon the occasion of revelation of the verse, it has been cited that some of the chiefs of the Quraysh, seeking for excuses, told the Prophet (p.b.u.h.) that merely the Qur'ān .was not enough to work as his miracle

They wanted him to bring some miracles similar to what Jesus, Moses, Sāliḥ and (Prophets like them had brought.(۱

The Prophet (p.b.u.h.) who reminds people of the miracles of the former prophets, of course, can surely bring the like of those miracles himself, otherwise he might not remind people of them so that they ask him for something similar to them. Moreover, as the Islamic literature, recorded by both Shi`ites and Sunnites scholars denote, the .Messenger of Allah had some other miracles besides the Qur'ān, too

The main purpose of bringing miracles is showing the sign of Allah's infinite Power and the particular relation between Allah and His Messenger, not necessarily responding to the endless wishes of the obstinate people. Of course, sometimes miracles come : forth to answer to people's request, too. The verse says

And they say: ` Why has not a Sign been sent down to him (Muhammad) from his " "...',Lord ? ' Say: ` Verily Allah is able to send down a Sign

However, a great deal of pretexts should not be listened to. The Qur'ān says: " And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they

---

(Majma`-ul-Bayān, Vol. ۳, P. ۲۹۶ (Arabic version ۱ -۱

.(would not have believed ..." (Sura Al-'An`ām, No. ۶, verse ۱۱۱

By the way, it should be noted that if these sorts of demands, which are produced obstinately, be replied fully and then they do not believe, all of them will be faced with .the Divine punishment and will be destroyed

The reason is that this manner is the utmost dishonour unto the Holy Presence of Allah, His Messenger, His revelations, and His miracles. So, at the end of the verse, it :says

".' but most of them do not know ..."

****

۳۸- وَما مِنْ دابَّهٍ فِی الْأَرْضِ وَلا ط-ائِرٍ

یَطیرُ بِجَناحَیْهِ اِلّا اُمَمٌ اَمْثالُکُمْ ما فَرَّطْنا فِی الْکِت-ابِ مِنْ شَیْ ءٍ

ثُمَّ اِلی رَبِّهِمْ یُحْشَرُونَ

۳۸. " And there is no creature (that walks) on the earth nor a bird that flies with its two wings, but they are communities the like of you. We have not neglected anything in the Book, then unto their Lord shall they (all) be mustered."

**Commentary : verse ۳۸**

**Point**

This verse speaks about Resurrection and the general assemblage of all living creatures, ie. all kinds of animals, in Hereafter. At first, the verse says:

" And there is no creature (that walks) on the earth nor a bird that flies with its two wings, but they are communities the like of you. …"

Thus, similar to human beings, each kind of animals and birds are a community by themselves. That is, they also have knowledge, awareness, and perception in their own conditions, and they know the Lord Whom they glorify and sanctify as much as they are able to, although the standard of their perception is lower than that of human beings.

Then, in the next phrase of the verse, the Lord says:

"… We have not neglected anything in the Book, …"

And at the end of the verse, the statement is:

"… then unto their Lord shall they (all) be mustered."

Hence, the verse warns the polytheists that the Lord, Who has created all groups of animals and supplies their necessities and Who watches whatever they do, has appointed a resurrection for them entirely.

How is it possible that He does not appoint a resurrection and a gathering for you ?

? And, as some pagans say, there would not exist anything beyond this life and death

? Is there a Resurrection for Animals

No doubt that the first condition of reckoning and rewards is the existence of intellect .and awareness and, thereafter, duty and responsibility come forth

The adherents of this idea believe that the life of many animals continues with an interesting and surprising regularity which denotes to their high level of perception and awareness. There are a few persons who have heard no words about ants, bees, their formicaries, their beehives and their wonderful order and their surprizing .system

It is certain that we cannot simply count it as a phenomenon resulted from instinct. Natural disposition is usually the source of monotonous and constant activities. But the deeds which are not predictable in some specific conditions, done as reactions, .are more similar to perception and awareness than instinct

For example, when a lamb, which has never seen a wolf in its life, sees that savage animal for the first time, it recognizes well that this enemy is dangerous. So, the lamb .tries to defend and to save itself from the danger by any means that it can find

Apart from all of these, there are recited some meanings in a lot of verses of the Qur'ān which can be counted as a considerable reason for the existence of perception and awareness in some animals. For instance, the story of ants and their escape from the army of Solomon; the story of the hoopoe when it came into the zone of Sheba .and brought some exciting news for Solomon, are a few evidences to this claim

In Islamic literature, there are also many traditions upon the resurrection of animals, : including as follows

It is narrated from Abūthar who says : " We were at the presence of the Prophet .(p.b.u.h.) where, in front of us, two goats bunted each other

The Prophet (p.b.u.h.) said ` Do you know why they bunted each other ? ' The

:audience answered : ` No, we do not know '. The Prophet (p.b.u.h.) said

".' But Allah knows why, and He will judge between them soon `

****

p: ١٢٠

۳۹- وَالَّذینَ کَذَّبُوا بِ-ای-اتِنا صُمٌّ وَبُکْمٌ فِی الظَّ-لُم-اتِ

مَنْ یَشَاِ اللّهُ یُضْلِلْهُ وَمَنْ یَشَأْ یَجْعَلْهُ

عَلی صِر اطٍ مُسْتَقیمٍ

۳۹. " And those who belied Our Signs are deaf and dumb, in darkness;

whomever Allah pleases He leads astray, and whomever He pleases, He sets him on a straight path."

**Commentary : verse ۳۹**

It is true that both guidance and misguidance are in knowledge and power of Allah, but the will of man and the abilities existed in him are effective, too. Besides, the Will of Allah is also based on Wisdom. Holy struggle on the way of Allah is a cause for the Divine guidance, while being unjust toward people is a cause for misguidance.

Therefore, infidelity and hostility are some darknesses which cause separation from salvation.

Concealing the Truth is counted dumbness and not hearkening it is deafness, and the fruit of people's rejection is misguidance and Allah's wrath. The verse says:

" And those who belied Our Signs are deaf and dumb, in darkness; whomever Allah pleases He leads astray, and whomever He pleases, He sets him on a straight path."

However, paving the straight path needs a hearing ear, an impartial tongue and a transparent inward.

****

۴۰- قُلْ اَرَءَیْتَکَمْ اِنْ اَتَ-ل-کُمْ عَذابُ اللّهِ اَوْ اَتَتْکَمُ السّاعَهُ

اَغَیْرَ اللّهِ تَدْعُونَ اِنْ کُنْتُمْ ص-ادِقینَ

Say: " Have you considered if Allah's torment comes to you (in the world) or the " .۴۰ Hour (of Resurrection) comes to you, will you supplicate any one other than Allah, if " ? you are truthful

**Commentary : verse ۴۰**

Once more, the Qur'ān addresses the polytheists and, in front of them, reasons Divine Unity and monotheism in another way. It reminds them the extraordinary difficult and grievous moments of life, and seeks assistance from their conscience. It asks them whether they consider any shelter save Allah when they forget everything during .these moments

Concerning such people, the verse commands the Prophet (p.b.u.h.) to tell them to answer truely that if the punishment of Allah befalls them, or the Hereafter be set up with all its horrors, excitements and terrible events, do they have any one except ? Allah to remove their calamities

Say: " Have you considered if Allah's torment comes to you (in the world) or the Hour " (of Resurrection) comes to you, will you supplicate any one other than Allah, if you are " ? truthful

The essence of the meaning of this verse is perceivable not only for pagans but also .for every one when calamities and painful events come forth unto them

In ordinary cases, and in minor events, men may seek protection from others than Allah. But, when the event is extraordinarily violent, men neglect everything. At the very circumstance they feel a kind of hope for rescue in the depth of their heart, which originates from a mysterious unknown source of power. This is the very .attention to Allah and the reality of Unity

****

۴۱- بَلْ اِیّاهُ تَدْعُونَ فَیَکْشِفُ ما تَدْعُونَ اِلَیْهِ اِنْ شاءَ

وَتَنْسَوْنَ ما تُشْرِکُونَ

۴۱. "Rather upon Him you will call, and He removes that for which you supplicated Him, if He pleases, and you forget what you have associated (with Him)."

**Commentary : verse ۴۱**

Natural Disposition, an Even Path toward Theology.

A sincere supplication is the gateway toward security from dangers in this life. (Pagan's invocation has no answer in Hereafter.)

Thus, why do you refer to Allah only at the times of danger when you neglect your imaginary gods, and in ordinary circumstances you do not refere to Allah(۱) ? The verse says:

"Rather upon Him you will call, and He removes that for which you supplicated Him, if He pleases, and you forget what you have associated (with Him)."

****



---

۱ - ۱ In the second world war, even Khroshchuf and Estalin, the leaders of Russia, invoked churches and priests asked for victory.

## .Section ۵: Warning against the approach of the punishment

### Point

How the former disbelievers were seized with distress and affliction

۴۲- وَلَقَدْ اَرْسَلْنا اِلى اُمَمٍ مِنْ قَبْلِكَ فَاَخَذْن-اهُمْ بِالْبَأْساءِ وَالضَّرّاءِ

لَعَلَّهُمْ يَتَضَرَّعُونَ

۴۲. " Indeed We sent (messengers) to nations before you, then We seized them with distress and affliction in order that they might humble themselves."

### Commentary : verse ۴۲

: The Qur'ānic word /ba'sā'/ has been applied in the senses of

difficulties, fight, poverty, famine, flood, earthquake, and infectious diseases; and the Arabic term /darrā'/ has been used in the Arabic language with the meanings of: ` sorrow, grief, disgrace, ignorance, and failure '.

The appointment of Divine prophets, of course, and completing the argument has been a process and a Divine way of treatment in the length of history. So, the history of the past is an example for the coming generations.

Meantime, difficulties are some means for regarding Allah and managing transgressors.

.Therefore, neither any welfare is a grace nor any difficulty is a wrath

.At the time of calamities, the hands are raised up for supplication and asking help

: The verse says

" Indeed We sent (messengers) to nations before you, then We seized them with distress and affliction in order that they might humble themselves."

It is cited in Nūr-uth-Thaqalayn, vol. ۱, p. ۷۱۷ that Imam Ali-ibn-Abī-Ṭālib (a.s.) said: " If

people invocate truthfully to Allah when calamities fall down upon them, they will be removed from all their difficulties, ..."

۴۳- فَلَوْلا إِذْ جاءَهُمْ بَأْسُنا تَضَرَّعُوا

وَل-كِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْط-انُ ما كانُوا يَعْمَلُونَ

۴۳. " Why then did they not entreat when Our distress came to them ?

But their hearts were hard, and Satan made all that they used to do seem fair unto them."

### Commentary : verse ۴۳

To be heedless unto divine warnings and not to be regardful, is a sign of hard-heartedness.

It is for this reason that the verse implies why they did not take counsel from these painful and awakening factors, and they did not awaken from the sleep of negligence, and did not return toward Allah. The Qur'ān says:

" Why then did they not entreat when Our distress came to them ?..."

In fact, the reason of their unawareness was two things. The first was that, as a result of extra amount of sin and persisting in disbelief, their hearts became dark and hardened, and their souls changed to be inflexible.

"... But their hearts were hard, ..."

The second factor was that (applying their mood of sensuality) Satan made their deeds seem decorous to them. So, they considered right whatever wrong they did, and counted aright and correct every offence they committed. The verse says :

"... and Satan made all that they used to do seem fair unto them."

****

۴۴- فَلَمّا نَسُوا ما ذُكِّرُوا بِهِ فَتَحْنا عَلَيْهِمْ اَبْو ابَ كُلِّ شىْ ءٍ

حَتّى إِذا فَرِحُوا بِما اُوتُوا اَخَذْن-اهُمْ بَغْتَةً فَإِذا هُمْ مُبْلِسُونَ

Then, when they forgot that which they had been admonished to, We opened for " .۴۴ them the doors of all things (of enjoyments), until when they rejoiced in what they ".were given, We seized them suddenly when, behold, they were in utter dispair

**Commentary : verse ۴۴**

The Arabic term /'īlās/ means a grief accompanied with despair. It is a status that .criminals may have in the court when they cannot find an answer to offer

It is not such that always the welfare of life to be a sign of mercy. On the contrary, it is .sometime the cause of chastisement

Giving respite to evildoers and preparing welfare and comfortable life for offenders is one of Allah's way of treatment. The world and its bounties can be both a favor and an indignation. It depends to whom they are given. In Sura 'A`rāf, No. ۷, verse ۹۴ faith and piety have been counted as the cause of blessings of Allah. It says : " And if the people of the towns had believed and guarded (against evil) We would certainly have "... opened up for them blessings from heavens and the earth

In the verse under discussion, the world has been counted as a divine blessing.(۱) The :verse says

Then, when they forgot that which they had been admonished to, We opened for " ,(them the doors of all things (of enjoyments

until when they rejoiced in what they were given, We seized them suddenly when, ".behold, they were in utter dispair

This fact should also be noted that the wrath of Allah and death both happen suddenly. So, we should be always prepared. Verily, it happens that the happy shout .of men of pleasure usually changes into a despondent groan all of a sudden

۱-۱ Faith and piety bring the blessing of the heavens and the earth for the bearers of them, while negligence shut the gates of all good things to the ignorant persons.

۴۵- فَقُطِعَ دابِرُ الْقَوْمِ الَّذینَ ظَ-لَمُوا وَالْحَمْدُ لِلّهِ

رَبِّ الْع-الَمینَ

+

So the people who were unjust were rooted out, and praise belongs to Allah, the " .۴۵
".Lord of the worlds

**Commentary : verse ۴۵**

.The annihilation of unjust people is conclusive and certain. Cruelty cannot resist long

: Transgression is also effective in generation. The verse says

"... ,So the people who were unjust were rooted out "

Therefore, as it is mentioned in the current holy verse, when the transgressors are : destroyed, Allah should be thanked and praised. So, the verse continues saying

".and praise belongs to Allah, the Lord of the worlds ..."

This phrase, mentioned in this verse, hints to this fact that cutting off the roots of mischief and transgression, which ends to the destruction of a people who can continue committing it, is so important that requires to thank Allah and to be gratitude .of Him

: A tradition narrated from Imam Sādiq (a.s.) says

He who loves the imperishability of the unjust, its meaning is that Allah to be " disobeyed (by means of sins), and (the phenomenon of transgression is so important that) Allah (the Blessed and Exalted) has praised His Essence for the destruction of the unjust and He has said: " So the people who were unjust were rooted out, and praise (belongs to Allah, the Lord of the worlds '."(۱

****

Majma`-ul-Bayān, vol. ۳, p. ۳۰۲ ۱ -۱

۴۶- قُلْ اَرَءَیْتُمْ اِنْ اَخَذَ اللّهُ سَمْعَکَمْ وَاَبْص-ارَکُمْ وَخَتَمَ عَلی قُلُوبِکَمْ

مَنْ اِل-ةٌ غَیْرُ اللّهِ یَأتیکُمْ بِهِ

انْظُرْ کَیْفَ نُصَرِّفُ الْای-اتِ ثُمَّ هُمْ یَصْدِفُونَ

Say: ` Have you considered if Allah takes away your hearing and your eyesight " .۴۶ and seals on your hearts, which god other than Allah can give it back to you ? ' See ".you, how We repeat the Signs, yet they turn away

**Commentary : verse ۴۶**

:Do know the Bestower of Bounties

In this verse, the Qur'ān addresses the pagans and, at first, it implies if Allah takes away His worthy blessings, such as your ears and your eyes, from you and sets a seal on your hearts so that you cannot realize between right and wrong and good and evil, : which god, save Allah, is able to return these blessings to you ? The verse says

Say: ` Have you considered if Allah takes away your hearing and your eyesight and " "...' ? seals on your hearts, which god other than Allah can give it back to you

In fact, pagans believed this fact that the creator and the giver of sustenance is Allah, .but they worshipped idols as the intercessors with Allah

Then, the Qur'ān continues the statement and commands them to see how Allah stated the verses and reasons in different forms for them, but they still turn away : from the Truth. It says

".See you, how We repeat the Signs, yet they turn away ..."

****

۴۷- قُلْ اَرَءَیْتَکَمْ اِنْ اَت-ل-کُمْ عَذابُ اللّهِ بَغْتَهً اَوْ جَهْرَهً

هَلْ یُهْلَکُ اِلاَّ الْقَوْمُ الظّ-الِمُونَ

Say: ` Have you considered if the punishment of Allah comes to you suddenly or " .۴۷
".' openly, will anyone be destroyed but the unjust people

### Commentary : verse ۴۷

Next to mentioning these three great blessings of Allah, (i.e. eyes, ears, and comprehension), which can be the origin of all blessings in this world and the next, this : verse hints to the possible removal of all these blessings in general. It says

Say: ` Have you considered if the punishment of Allah comes to you suddenly or "
".' openly, will anyone be destroyed but the unjust people

The purpose of this statement is that the only one who is able to punish through different chastisements and to take up the existing blessings, is Allah. Thus, idols have .no function in this process

.Therefore, there is no reason that you refuge to them

****

۴۸- وَما نُرْسِلُ الْمُرْسَلينَ اِلاّ مُبَشِّرينَ وَمُنْذِرينَ

فَمَنْ امَنَ وَاَصْلَحَ

فَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ

۴۹- وَالَّذينَ كَذَّبُوا بِ-اى-اتِنا يَمَسُّهُمُ الْعَذابُ

بِما كانُوا يَفْسُقُونَ

۴۸. "And We do not send the messengers but (as) announcers of good news and warners, then whoever believes and amends (himself) no fear shall be upon them, nor shall they grieve."

۴۹. "And as for those who belie Our Signs, chastisement shall afflict them for what they were transgressing."

#### Commentary : verses ۴۸-۴۹

##### Point

In this verse, the Qur'ān points to the situation of messengers of Allah and indicates that not only the lifeless idols are not able to do anything, but the great prophets and divine leaders also have not anything to do except communicating messengership, glad tidings, warning, encouragement, and threat. So, all blessings that exist are from the source of Allah (s.w.t.) and they wholly have come into being merely under His command.

Therefore, whatever even the prophets desire, they may ask Him.

The verse says:

"And We do not send the messengers but (as) announcers of good news and warners, ..."

Then, The Qur'ān adds that the way to felicity is found in two things.

Firstly people should believe, and secondly they amend themselves (by doing good deeds). For such people, there will be no fear because of Divine punishments, nor shall they grieve for their former actions. The verse says:

"... then whoever believes and amends (himself) no fear shall be upon

p: ۱۳۰

".them, nor shall they grieve

**Some traditions**

,Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Whoever is in awe of Allah

(He, the Purified, will secure him from every thing." (Qurar-ul-Ḥikam, vol. ۵, p. ۴۲۱

Imam Zayn-ul-`Ābidīn (a.s.) said: " The origin and the commencement of every knowledge is the awe of Allah." (Bihār-ul-'Anwār, vol. ۷۴, p. ۱۸۰) Imam Amir-ul-Mu'mineen Ali (a.s.) said: " Whoever is in awe of his Lord stops transgressing." (Qurar-ul-Ḥikam, vol. ۵, p. ۲۷۵

.The contrary status is for those who reject the Divine revelations

They will be confronted with the punishment of Allah for the very mischief and disobedience. The verse says :

And as for those who belie Our Signs, chastisement shall afflict them for what they " ".were transgressing

Imam Sajjād, the fourth Imam, (a.s.) said: " Avoid being a companion of sinners, helping transgressors, and neighbouring with evil-doers; and beware of their sedition, and go away from their surroundings." (Bihār-ul- 'Anwār, vol. ۷۵, p. ۱۵۱)

****

p: ۱۳۱

۵۰- قُل لا اَقُولُ لَكَمْ عِندى خَزائِنُ اللّهِ

وَلا اَعْلَمُ الْغَيْبَ

وَلا اَقُولُ لَكُمْ اِنّى مَلَكٌ اِنْ اَتَّبِعُ اِلاّ ما يُوحى اِلَىَّ

قُلْ هَلْ يَسْتَوِى الاَعْمى وَالْبَصِيرُ

اَفَلا تَتَفَكَّرُونَ

Say: (O' Our prophet !) ` I do not say to you that the treasures of Allah, are with " .۵۰ .me, nor do I know the Unseen, nor do I say to you that I am an angel

I do not follow but what is revealed to me.' Say: ` Are the blind and the seeing one " ' ? equal ? Do you not then ponder

#### Commentary : verse ۵۰

#### ! Knowing the Unseen

This verse is a complementary statement to answering the different protests of pagans and polytheists. Here, three divisions of their protests are responded in some .short sentences

The first one is that they suggested the Prophet (p.b.u.h.) to bring some surprising and wonderful miracles. Secondly each of them suggested a separate thing as the one wished. Thirdly they were not contented with observing the miracles that some others asked for. Their desires were sometimes some houses made of gold, sometimes the descent of angels, and another time they wished the dry hot land of Mecca to be .changed into a vast garden full of water and fruits

By demanding these amazing things from the Prophet (p.b.u.h.), as if, they expected .the rank of a kind of divinity and ownership of the earth and the heaven for him

: (.That is why, in answer to these people, Allah commands the Prophet (p.b.u.h

,Say: (O' Our prophet !) ` I do not say to you that the treasures of Allah "

"... ,are with me

The Arabic term /xazā'in/ is the plural form of /xazīnah/ with the meaning of `source and treasure of everything '. Thus, the Qur'ānic phrase /xazā'inullah/ (the treasures of Allah) encompasses the treasures of the whole things. This originates from His Infinite .Essence, Who is the source of all virtues and powers

Some of those people expected that the Prophet (p.b.u.h.) would imform them of the entire secrets concerning the future and the past. They expected him to tell them what happenings would occur in their lives, so that they could try to repel their harms and attract their profits. Then, in answer to such people, through the continuation of :the verse, the Prophet (p.b.u.h.) was told to say

"... ,nor do I know the Unseen ..."

Some of them expected that the Prophet (p.b.u.h.) himself to be an angel, or an angel could accompany him. They desired that there would be no quality of human beings in him, such as eating food, walking in the roads and markets, and so on. To answer the :rejection of these people, in the third sentence of the verse, the Qur'ān says

"... .nor do I say to you that I am an angel "...

Then, in the continuation of this statement, he adds that he follows only the commandments and instructions that are communicated to him through revelation .from the Lord

"...'.I do not follow but what is revealed to me ..."

At the end of the verse, the Prophet (p.b.u.h.) is ordered to ask them whether the blind and those who can see are equal. Are those whose eyes, minds and intellects are shut ? equal with those whose eyes see the facts well and recognize them

" ' ? Say: ` Are the blind and the seeing one equal ? Do you not then ponder ..."

****

## Section ۶: Believers will be rewarded

### Point

.To offer salutation `Salām-un-`alaykum' to the believers whom they meet

۵۱- وَاَنْذِرْ بِهِ الَّذينَ يَخافُونَ اَنْ يُحْشَرُوا اِلى رَبِّهِمْ

لَيْسَ لَهُم مِنْ دُونِه وَلِيٌّ وَلا شَفيعٌ

لَعَلَّهُمْ يَتَّقُونَ

۵۱. " And warn with it (the Qur'ān) those who fear that they will be mustered unto their ;Lord

for) there is not any guardian nor intercessor for them besides Him, so that they may) ".(guard themselves (against evil

### Commentary : verse ۵۱

At the end of the previous verse, the words meant that the blind and the seeing one are not equal. Now, in this verse, the Prophet (p.b.u.h.) is commanded to warn those : who are in awe of the Day of Resurrection. It says

" And warn with it (the Qur'ān) those who fear that they will be mustered unto their "... ;Lord

This phrase means that those whose eyes of understanding is vigilant, as much as they probable there will be a Reckoning Day, have been prepared to accept the Truth .under the light of this probability and with the fright of responsibility

: Then, the verse continues saying that such vigilant persons are in awe of a day when

"... ,there is not any guardian nor intercessor for them besides Him ..."

Yes, the Prophet (p.b.u.h.) is commanded to warn such people and to invite them unto the Truth, because there is a hope that they may become pious and virtuous. The : verse says

".(so that they may guard (themselves against evil ..."

Upon the commentary of this verse, Imam Sādiq (a.s.) says : " The Qur'ān warns those who have the hope of reaching their Lord, and encourages them by what is with Him, because the Qur'ān, whose intercession is acceptable, will be an intercessor for (them."(١)

The Prophet (p.b.u.h.) said: " Learn the Qur'ān, because on the Day of Judgement that (Book will intercede its reciters." (Musnad-i-Hanbal, vol. ۵, p. ۲۵۱

****



---

(Majma`-ul-Bayān, Vol. ۳, P.P. ۳۰۴, ۳۰۵ (Arabic version ۱ -۱

۵۲- وَلا تَطْرُدِ الَّذينَ يَدْعُونَ رَبَّهُمْ بِالْغَداةِ وَالْعَشِيِّ يُريدُونَ وَجْهَهُ

ما عَلَيْكَ مِنْ حِسابِهِمْ مِنْ شَيْ ءٍ وَما مِنْ حِسابِكَ عَلَيْهِم

مِنْ شَيْ ءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظّ-الِمينَ

۵۲. "And do not repel those who call upon their Lord in the morning and the evening, seeking His countenance. Nothing of their account falls upon you nor anything of your account falls upon them, that you should repel them and thus become of the unjust."

### Occasion of Revelation of verse ۵۲

Upon the occasion of revelation of this verse, it is cited that when a group of rich pagans saw that there had gathered some poor persons such as : 'Ammār, Bilāl, Khabbeh and the like of them around the Prophet (p.b.u.h.), they suggested to the Prophet (p.b.u.h.) that he would leave them in order that they themselves could gather around him. As Al-Minar, the commentary book, narrates, the second kalif said that they would accept that suggestion to try it, and the above verse was revealed.

There is a similar verse to this one in the Qur'ān. It is in Sura Al-Kahf, No. ۱۸, verse ۲۸.

Qurtubī cites in his commentary book that from the time this verse was revealed on, the Prophet (p.b.u.h.) did not leave the gathering of the poor unless the poor left (the place) first.

The objective meaning of `call upon their Lord in the morning and the evening' may be the daily prayers. (Al-Mīzān, the commentary)

### Commentary : verse ۵۲

Regarding the occasion of revelation, Islam is a school of struggle against unjust discrimination, racialism, demanding privilege, and asking for blackmail.

Thus, protecting the sincere, poor, and striving believers is more important than the probable attraction of some rich pagans. The holy

: verse says

"... ,And do not repel those who call upon their Lord in the morning and the evening "

Then, no privilege can match the Faith. Most of the followers of the divine prophets .were the poor persons who believed in the Truth

"... .seeking His countenance ..."

Never should the existing believers be scorned for the attraction of the chiefs of .pagans

If the seekers of pretexts cannot find faults with the leader of the school of thought or the school itself, they try to find faults with the followers of the school of thought and .their economic circumstances

(.Regarding to the occasion of revelation)

However, repelling the sincere poor and the deprived, is an injustice and, in the .(.meanwhile, the reckoning of everybody is up to Allah (s.w.t

In spite of the current manner in Christianity, (where priests forgive the faults), even) the Prophet (p.b.u.h.) is not responsible for the forgiveness or retribution of sins in : Islam

Nothing of their account falls upon you nor anything of your account falls upon ..." "... ,them

****

۵۳- وَكَذ لِکَ فَتَنّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا اَه-ؤُلاءِ مَنَّ اللّهُ عَلَيْهِمْ مِنْ بَيْنِنا

اَلَيْسَ اللّهُ بِاَعْلَمَ بِالشّ-اكِرِينَ

:And thus did We try some of them by others so that they (mockingly) say " .۵۳

' ? Are these they upon whom Allah has favoured from among us `

" ? Does not Allah know best the grateful

### Commentary : verse ۵۳

In this verse, the Qur'ān warns the rich disbelievers that these processes are as some trials upon them. When they fail in these tests, they should tolerate the painful results of their deeds. The verse says :

"... And thus did We try some of them by others "

.'The Arabic term /fitnah/, here, means `trial

Then the verse continues stating the meaning that these rich people reach a state that they look at the true believers despisingly and, as the verse adds :

:they (mockingly) say ..."

"...' ? Are these they upon whom Allah has favoured from among us '

They ask whether these believers, upon whom Allah has bestowed Islam, are worthy that these words to be spoken about. Then, the Qur'ān answers them implying that these believers are some people who have thanked for the blessing of knowledge and recognition when they applied it. They also have thanked the invitation of the Prophet (p.b.u.h.) by accepting him. What blessing and thanksgiving is greater than that Allah has set the Faith firm in their hearts !

" ? Does not Allah know best the grateful ..."

It is cited in Atyab-ul-Bayān that once, someone came to Imam Kāzim (a.s.) and

complained about his poverty. Imam (a.s.) asked him whom he thought as the richest person. The man answered that Hārūn-ur-Rashīd was. Imam (a.s.) asked him whether he agreed to exchange his own Faith for his (Hārūn's) wealth. The man said : .'`No

Imam (a.s.) said: `Then, you are richer than him, since you have something that you " '.are not ready to change for his wealth

****

۵۴- وَاِذا جاءَکَ الَّذینَ یُؤْمِنُونَ بِ-ای-اتِنا فَقُلْ سَلامٌ عَلَیْکَمْ

کَتَبَ رَبُّکُمْ عَلی نَفْسِهِ الرَّحْمَهَ

اَنَّهُ مَنْ عَمِلَ مِنْکُمْ سُوءًا بِجَه-الَهٍ ثُمَّ تابَ مِنْ بَعْدِه وَاَصْلَحَ

فَاَنَّهُ غَفُورٌ رَحیمٌ

۵۵- وَکَذ لِکَ نُفَصِّلُ الْای-اتِ وَلِتَسْتَبینَ سَبیلُ الْمُجْرِمینَ

And when those who believe in Our Signs come to you, say: ` Peace be on you. " .۵۴ Your Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and thereafter repents and amends (himself), then verily He is forgiving, ".' Merciful

And thus do We explain the Signs so that (the Truth be distinguished) and the way " .۵۵ ".of the sinners be manifest

**Commentary : verses ۵۴-۵۵**

It is cited in the occasion of revelation of this verse that a group of the sinners went to the Prophet (p.b.u.h.) and said that they had committed many faults. The holy Prophet .(p.b.u.h.) kept silence; and this verse was revealed

And when those who believe in Our Signs come to you, say: ` Peace be on you. Your " Lord has prescribed mercy on Himself that whoever of you does evil in ignorance, and ".' thereafter repents and amends (himself), then verily He is forgiving, Merciful

In this Sura, Allah has repeated twice the phrase : " He has prescribed for Himself mercy ". Once in the verse under discussion for the encouragement of people in this world, and the second upon the Resurrection, when the concerning verse says : "... He has prescribed mercy on Himself. He will surely gather you to the Resurrection Day, .(..." (Verse ۱۲

The holy verse leads us to this understanding that if sin is not committed arrogantly .and pertinaciously, it is forgivable

"... ,in ignorance ..."

p: ۱۳۹

When it is said that the relation of the Islamic leaders is with people, it is a relation of .intimacy and affection

"... say ` Peace be on you ..."

Allah has prescribed mercy on Himself, but those whom this mercy is bestowed on are .the repentant

"... ,(and thereafter repents and amends (himself ..."

However, in the next verse (No. ۵۵), it implies it is thus that Allah explains His Signs and his commandments so clear that both the way of truth-seekers and the obedient believers be distinguished and the way of obstinate sinners and that of the enemies of :Truth be made manifest. The verse says

And thus do We explain the Signs so that (the Truth be distinguished) and the way of " ".the sinners be manifest

The purpose of the Arabic term /mujrim/, here, is the very obstinate sinners who, by .no means, will surrender to the Truth

That is, after this general invitation unto the Truth, including even the invitation unto those sinners who are remorseful from their deeds, the way and tradition of the .obstinate and inflexible sinners, will be recognized fully

****

### Section ٧: The Judgment

#### Point

.Kingdom is only Allah's Allah's knowledge comprehends every thing

۵۶- قُلْ اِنّی نُهیتُ اَنْ اَعْبُدَ الَّذینَ تَدْعُونَ مِنْ دُونِ اللّهِ

قُل لا اَتَّبِعُ اَهْواءَکُمْ قَدْ ضَلَلْتُ اِذًا

وَما اَنَا مِنَ الْمُهْتَدینَ

:Say: ` I am forbidden to worship those whom you call besides Allah', Say " .۵۶

I do not follow your low desires, for then indeed I should have gone astray and `

".I will not be of the (rightly) guided

#### Commentary : verse ۵۶

The undue desires, from anybody they are issued, should be explicitly responded with .a negative answer

.The source of the Prophet's determinations (p.b.u.h.) is Divine revelation

Acquittance from infidelity is a part of Islam. Polytheistic belief is the root of sensual .desires

Thus, a preacher of the Faith ought not follow to quench the people's desires, but he : should act for the sake and pleasure of Allah. The verse says

:Say: ` I am forbidden to worship those whom you call besides Allah', Say "

I do not follow your low desires, for then indeed I should have gone astray and I will ` ".not be of the (rightly) guided

****

۵۷- قُلْ اِنّی عَلی بَیِّنَهٍ مِنْ رَبّی وَکَذَّبْتُمْ بِه ما عِندی

ما تَسْتَعْجِلُونَ بِه

اِنِ الْحُکْمُ اِلاّ لِلّهِ یَقُصُّ الْحَقَّ

وَهُوَ خَیْرُ الْف-اصِلینَ

۵۷. " Say: " Verily I am (relying) on clear proof from my Lord, while you belied it; I have not with me that (chastisement) which you hasten for, the judgment is only Allah's; Who declares the truth and He is the best of deciders '."

### Commentary : verse ۵۷

#### Point

The Arabic term /bayyinah/ (clear proof), mentioned in the verse, is derived from /baynūnah/ (separation). It is so called for the reason that it clearly and completely separates between right and wrong.

Pagans said that if it was true, why the divine chastisement was not sent down upon them. This expression is a similar meaning to the content of another verse where they said if He was right, He should send down stones upon them. Here is the verse: "... if this is the truth from You, then rain upon us stones from heaven or inflict on us a painful punishment." (Sura Al-'Anfāl, No. ۸, Verse ۳۲)

#### Prophets should have proofs

The proofs and miracles of prophets had neither heaviness nor ambiguity. Everybody could understand them, and, if those people were not stubborn they would heartily accept them. That was why the divine prophets used to introduce themselves as messengers of Allah with some proofs.

Seeking for chastisement and hastening for the punishment of Allah were found in other communities, too.

The peoples of Sālih, Huūd, and Noah also said that if the prophet of their time was .true, he would bring the promised punishment upon them

They said " Then bring to us what you threaten us with, if you are of the truthful ones .(" (Sura Al-A`rāf, No. ۷, verse ۷۰ , ۷۷), (sura Hūd, No. ۱۱ verse ۳۲

The invitation of prophets is done on proofs. It is not based on imagination and blindly "... imitation. "... on clear proof

Prophets should have proofs from the origin of Allah. They might not work according .to what people demand every day

Say: " Verily I am (relying) on clear proof from my Lord, while you belied it; I have not " with me that (chastisement) which you hasten for, the judgment is only Allah's; Who ".' declares the truth and He is the best of deciders

For what reason or which evidence it can be that pagans belie the proof of the Prophet (p.b.u.h.) while they expect him to follow their low desires. Can this cause be ?anything save rudeness, stubbornness, and enmity

A prophet is a divine messenger supported with logic and proofs, while the order of .the world of existence is with Allah

****

۵۸- قُل لَوْ اَنَّ عِندی ما تَسْتَعْجِلُونَ بِهِ لَقُضِیَ الْاَمْرُ بَیْنی وَبَیْنَکُمْ

وَاللّهُ اَعْلَمُ بِالظّ-الِمینَ

Say: ` If that which you hasten for were with me, certainly the matter would be " .۵۸
".' decided between you and me, and Allah knows best the unjust

### Commentary : verse ۵۸

Retributions are with Allah, but he respites the unjust as His Knowledge and Wisdom .requires

Say: ` If that which you hasten for were with me, certainly the matter would be " "... ,decided between you and me

People's haste does not change Allah's Widsom. Yet, the respite in receiving Allah's punishment should not cause that pagans think that their infidelity has been .neglected

".' and Allah knows best the unjust ..."

Allah better knows the status of the transgressors and that in what thing there lies .their interest; and that whether their punishment should be sent down now or later

****

۵۹- وَعِندَهُ مَفاتِحُ الْغَيْبِ لا يَعْلَمُها اِلاّ هُوَ

وَيَعْلَمُ ما فِى الْبَرِّ وَالْبَحْرِ

وَما تَسْقُطُ مِنْ وَرَقَهٍ اِلاّ يَعْلَمُها وَلا حَبَّهٍ فى ظُ-لُم-اتِ الْأَرْضِ

وَلا رَطْبٍ وَلا يابِسٍ اِلاّ فى كِت-ابٍ مُبينٍ

.And with Him are the keys of the Unseen. None but He knows them " .۵۹

;And He knows whatever is in the land and the sea

and no leaf (of a tree) drops down but He knows it, nor is there a grain in the darkness ".of the earth nor anything wet or dry but it is (noted) in a clear Book

### Commentary: verse ۵۹

### ! Secrets of the Unseen

In the former verses, the words were about Allah's Knowledge, Power, and the expansion of the circle of His commandment. From this verse on, the meaning stated in those verses concisely has been mentioned with some explanation. At first, the " subject of Allah's knowledge is pointed out. The verse says

"... .And with Him are the keys of the Unseen. None but He knows them "

: Then, for a more emphasis and explanation, it adds

"... ;And He knows whatever is in the land and the sea ..."

The Arabic term /barr/ means `a vast place', which is usually used for a (dry) land. The term /baḥr/ originally also means `a vast place' where a plenty of water is found. It is .often applied for the seas and, sometimes, for the great streams

However, Allah's knowledge upon whatever exists in the lands and the seas is something which hints to Allah's omniscience, and that His knowledge encompasses .all things

That is, He knows the movements of millions of million living creatures, small and big, in the depths of the seas. He knows the true number of the cells of every human being as well as his blood cells. He

knows the mystic circulations of all electrons inside atoms. And, finally, He knows all thoughts and contemplations pass through different parts and levels of our minds and .those which penetrate into the depths of our soul

Yes, He knows equally all of these things ! Again, in the second phrase, in order to : emphasize on Allah's Omniscience, it has particularly pointed to this aspect, and says

and no leaf (of a tree) drops down but He knows it, nor a grain in the darkness of ..." "... the earth

In fact, it has taken two sensitive subjects with which no human being can be thoroughly acquainted even if he lives millions of years and that the technical sets be .surprisingly completed

Who knows that, in each day, which seeds the winds separate from the plants throughout the earth, and on which spots of the ground they scatter them ? Which electronic mind can count exactly the number of the leaves which separate from the ? branches of trees of the forests only during a day

A glance upon the trees of a forest, specially in fall, when the leaves drop ceaselessly and make up a beautiful scenery, proves this fact well that such sciences will never be .within the reach of human beings

The fall of the leaves of trees, in fact, is the moment of their death, and the fall of seeds into the concealed holes of the land is the first step of their lives. It is only He .Who is aware of the system of death and life

The statement of this subject has two effects : a philosophical effect and a training effect. Its philosophical effect is that it nullifies the imagination of those who restrict Allah's knowledge to general princples and believe that He is not aware of the details of this world. It clearly specifies that Allah is aware of both all general principles and .the details

Its training effect is also clear, because having belief in the vast knowledge of Allah, that He is Omniscience, tells us that the whole secrets of our entity, our deeds and

speeches, our intentions and our thoughts are utterly clear for His Pure Essence. With such a belief, how is it possible that a person be careless of his own condition and ? does not control his own deeds, speeches, and intentions

: So, at the end of the verse, it says

".nor anything wet or dry but it is (noted) in a clear Book ..."

****

۶۰- وَهُوَ الَّذی یَتَوَفّ-ل-کُمْ بِالَّیْلِ

وَیَعْلَمُ ما جَرَحْتُمْ بِالنَّهارِ ثُمَّ یَبْعَثُکُمْ فیهِ لِیُقْضی اَجَلٌ مُسَمًّی

ثُمَّ اِلَیْهِ مَرْجِعُکُمْ ثُمَّ یُنَبِّئُکُمْ بِما کُنْتُمْ تَعْمَلُونَ

And He it is Who takes your souls at night (in sleep), and He knows what you " .۶۰ commit in the day, then He raises you up therein that an appointed term may be accomplished, then unto Him is your return, then He will inform you of what you were ".doing

**Commentary : verse ۶۰**

.By night, Allah takes activity out of your soul the same as He takes it by death

.He is also aware of what you do during the day

During the night you sleep, and during the day you perform some activities. Then, Allah will raise you up from your graves so that He reckons you for what you spend .your lives upon

It is so until the appointed time comes forth, when Allah has assigned for raising the .dead from their graves and giving them the fruit of their deeds. This is the Hereafter

.Thus, your return is unto Him. That is, you will attend where you will be reckoned

On that Day, the Lord will inform you of the deeds you used to accomplish in the .world, day and night

Some commentators have rendered this part of the verse into the sense that He awakens you from sleep during the day in order that you gain sufficient interest from your life. In this verse, Allah has resembled awakening people from sleep to raising : them up. The verse says

And He it is Who takes your souls at night (in sleep), and He knows what you commit " in the day, then He raises you up therein that an appointed term may be accomplished, then unto Him is your return, then He will inform you of what you were

".doing

****

p: ۱۴۷

## Section ٨ : The Judgment

### Point

Allah is supreme over everything Allah's chastisement may come from above or .from bellow the feet of men Mockers of religion to avoided

٦١- وَهُوَ الْقاهِرُ فَوْقَ عِبادِهِ

وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتّى إِذا جاءَ اَحَدَكُمُ الْمَوْتُ

تَوَفَّتْهُ رُسُلُنا وَهُمْ لا يُفَرِّطُونَ

٦١. " And He is the Omnipotent over His servants, and He sends guardians (to watch) over you until when death comes to one of you, Our messengers take his soul and ".they never neglect

### Commentary : verse ٦١

Again, in this verse, in order to emphasize on Allah's scientific conversance with the deeds of the servants and that He keeps their account minutely to be dealt with on : the Resurrection Day, it says

" And He is the Omnipotent over His servants, and He sends guardians (to watch) over "... you

Then the Qur'ān goes on stating that keeping this account continues until the ending moments of life, when death approaches you. At this time, the messengers of Allah .(the angels), who are missioned to take the souls, take the mortal away

"...until when death comes to one of you, Our messengers take his soul ..."

And, at the end of the verse, it adds that these angels never neglect their duty and no shortcoming nor any defect they perform. They take the soul of a person neither a : moment sooner nor a moment later. The holy verse says

" .and they never neglect ..."

****

p: ۱۴۸

۶۲- ثُمَّ رُدُّوا اِلَى اللّهِ مَوْلاهُمُ الْحَقِّ

اَلا لَهُ الْحُكْمُ

وَهُوَ اَسْرَعُ الْح-اسِبينَ

۶۲. " Then they are returned unto Allah, their Maula (Master), the Real One. Beware ! His (alone) is the Judgment (on that Day), and He is the swiftest of reckoners."

## Commentary : verse ۶۲

### Point

After that (death), people are taken toward the divine Judgement and Allah's reward. The Lord is their owner, their master and the guardian of their affairs. He (s.w.t.) is the Judge, Who does not judge but in truth.

On That Day, the command is only His command, not that of other than His.

Allah will reckon all human-kind in a short time and neither of the accounts hinders Him to reckon those of others.

Imam Amir-ul-Mu'mineen Ali (a.s.) once was asked when Allah is not seen, then how He reckons people. He (a.s.) answered them: " In the same way that He gives them sustenance and they do not see Him."(۱)

This very subject is an evidence to the fact that reckoning one person does not detain Him from reckoning others.

Again, it is an evidence to prove that He communicates without talking a word, otherwise it is impossible that all people be reckoned at the same time.

However, the return of all is unto Him, and He is the only Judge in the Hereafter.

### Allah, the real Master

And the real master is the One in Whose authority is creation, guardianship, sleep and

.wakefulness, death and raising up, judgement and reckoning, and He is the Lord



---

(Majma`-ul-Bayān, vol. ۳, p. ۳۱۳ (Arabic version ۱ -۱

The verse says

Then they are returned unto Allah, their Maula (Master), the Real One. Beware ! His " ".(alone) is the Judgment (on that Day), and He is the swiftest of reckoners

By the way, the fright from Hereafter is the fear from our own offences and Allah is .both the guardian, the rightful, and the bestower of mercy and virtue

Concerning reckoning and judgement on that Day, there is a tradition from the Prophet (p.b.u.h.) who has said: " The more a person tortures people in this world, the heavier than everybody's chastisement his punishment will be on the Day (Judgement." (١)

****



---

Nahj-ul-Fisahah, p.٥٩, and Kanzul-Ummal, vol. ٣, p. ٥٠٠ ١ -١

۶۳- قُلْ مَنْ يُنَجّيكَم مِنْ ظُ-لُم-اتِ الْبَرِّ وَالْبَحْرِ

تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً

لَ-ئِنْ اَنْج-ل-نا مِنْ ه-ذِه لَنَكُونَنَّ مِنَ الشّ-اكِرينَ

۶۴- قُلِ اللّهُ يُنَجّيكُمْ مِنْها وَمِنْ كُلِّ كَرْبٍ

ثُمَّ اَنْتُمْ تُشْرِكُونَ

Say : ` Who delivers you from the darkness of the land and the sea ? You call " .۶۳ upon Him humbly and secretly, (saying): If He delivers us from this (darkness), ".' certainly we shall be of the grateful ones

Say : ` Allah delivers you from them and from every affliction, then again you " .۶۴ ".'assign (Him) associates

**Commentary : verses ۶۳-۶۴**

The Light Which Gliters in Darkness

Once more the Qur'ān takes the hand of pagans and leads them into inside their innate disposition, and in that mysterious place it shows them the light of Unity and monotheism. So, it commands the Prophet (p.b.u.h.) to question them who delivers :them from the darknesses of the land and the sea. The verse says

"...? Say : ` Who delivers you from the darkness of the land and the sea "

Darkness has sometimes a substantial aspect and sometimes a spiritual aspect. The substantial aspect of darkness is when the light ceases utterly, or it becomes so weak that one cannot see anywhere or he sees with difficulty. The spiritual aspect of darkness is the same hardships, entanglements, disturbances and pollutions whose .end is both dark and ambiguous

If this darkness combines with some terrible incidents and, for example, in a voyage by night, a person be surrounded with some aweful waves in a whirlpool, its horror is of a higher degree than that of difficulties

that come forth in daytime. It is in these moments that one delivers everything to forgetfulness and does not care of anything except himself and the light, which gliters .the depth of his soul, invites him to a source wherein only He can solve such problems

These kinds of cases, which happen for everybody, are some windows to Unity and .monotheism

That is why, in the next phrase of the verses, the Qur'ān says that it is in this status :that

"... ,You call upon Him humbly and secretly ..."

And, it is in this condition that immediately you make covenant with that great source, promising that if He delivers you from danger you will certainly be grateful of His .blesses and rely on none but Him

saying): If He delivers us from this (darkness), certainly we shall be of the grateful) ..." ".' ones

Then, The Qur'ān commands the Prophet (p.b.u.h.) to tell them that Allah will deliver them from these darknesses and from any other sorrow, (as He has delivered them frequently), but, after deliverance, they pave again the path of polytheism and .paganism

:The verse says

Say : ` Allah delivers you from them and from every affliction, then again you assign " ".'(Him) associates

****

۶۵- قُلْ هُوَ الْقادِرُ عَلی

اَنْ یَبْعَثَ عَلَیْکُمْ عَذابًا مِنْ فَوْقِکُمْ

اَوْمِنْ تَحْتِ اَرْجُلِکُمْ

اَوْ یَلْبِسَکُمْ شِیَعًا وَیُذیقَ بَعْضَکُمْ بَأْسَ بَعْضٍ

اُنْظُرْ کَیْفَ نُصَرِّفُ الْاٰی-اتِ لَعَلَّهُمْ یَفْقَهُونَ

۶۶- وَکَذَّبَ بِهِ قَوْمُکَ

وَهُوَ الْحَقُّ

قُل لَسْتُ عَلَیْکُمْ بِوَکیلٍ

۶۵. " Say: ` He is able to send forth upon you a chastisement, from above you or from beneath your feet, or to confuse you of different parties, and to make you taste the violence of (fighting) one another.'

See how We repeat the Signs that they may understand."

۶۶. " And your people have belied it (the Qur'ān) though it is the truth. Say:

` I am not a guard upon you.' "

**Commentary : verses ۶۵-۶۶**

**Various Chastisements :**

In order to state the different ways of training, this verse has laid emphasis on the subject of threatening to the divine punishment. Clearly speaking, as Allah is the most Merciful of all merciful ones, and the protector of those who are without support, He is also the Supreme and the Avenger against tyrants and rebellious ones.

In this verse, the Prophet (p.b.u.h.) has been ordered to threaten the sinners with three sorts of punishment. The chastisements which come from above and from beneath, the chastisement of dispute and the chastisement of fight and blood

.shedding

Thus, it commands the Prophet (p.b.u.h.) to say that Allah is able to

p: ۱۵۳

send retributions from above them, like the punishment upon the people of Lūt, stones over the People of the Elephant, Flood of Noah, the Cry upon the People of Thamūd, and the Wind against the People of `Ād. And, today, there are some other retributions like atomic bombs, chemical bombs, and far-range-striking-rockets of .various kinds

And, from the downwards, there are earthquake, splitting or depressing the land, the Pharaoh being drowned, Korah (Croesus) sank into the ground, cholera, plague, famine, hunger, which are brought for you. Or, that He makes you scattered in some separate groups to dispute with each other, and that you taste the bitterness of :fighting one another. It says

Say: ` He is able to send forth upon you a chastisement, from above you or from " beneath your feet, or to confuse you of different parties ' and to make you taste the "...'.violence of (fighting) one another

The phenomenon of dispute and contradiction in speech among a society is so dangerous that it has been counted in the row of heavenly punishments, thunders, and earthquakes. Yes, it is truely so. Moreover, sometimes the destructions which are resulted from disperse and dispute are heavier than those resulted from thunders and earthquakes. It has repeatedly happened that some developed countries have completely been ruined under the inauspicious shade of hypocrisy and disunity. This .phrase is counted a warning unto the whole Muslims in the world

Then, at the end of the verse, in order that they may realize the Truth and return to it, " it is added

".See how We repeat the Signs that they may understand ..."

****

The second verse of the verses mentioned above, as well as its following verse, are, in fact, to complete the discussion stated in the former verses abut the invitation to Monotheism, Resurrection, and the facts upon Islam and being afraid of the Divine

.punishment

At first, addressing the Prophet (p.b.u.h.), it indicates that his people, viz. Quraysh and the pagans of Mecca, belied his teachings while all of these teachings are right and godly, so that different evidences, accepted

:through intellect and innate disposition comfirm them. The holy verse says

"....And your people have belied it (the Qur'ān) though it is the truth "

Therefore, their rejection and denial does not decrease anything from the importance .of these facts, although the number of opponents and deniers may be large

Then, the verse continues the statement implying that it is the duty of the Prophet .(p.b.u.h.) to communicate the prophecy and he is not responsible that they accept it

".' Say: ` I am not guard upon you ..."

The objective meaning of the Arabic term / wakīl/ is `a person who is responsible to (lead an action and who is liable due to others."(۱

****

p: ۱۵۵

---

There are some other phrases mentioned in the Quran which convey the same ۱ - ۱ meaning, including: Sura Al-An'am, No. ۶, Verse ۱۰۷; Sura Yunus, No. ۱۰, verse ۴۱; Sura Az-Zumar, No. ۳۹, Verse ۴۱. and Sura Ash-Shaura, No. ۴۲, Verse ۶

۶۷- لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

".For every announcement there is a term and you will come to know soon " .۶۷

**Commentary : verse ۶۷**

In this verse, through a short but expressive phrase, the Qur'ān warns people and invites them to choose the right path. It announces that whatever news that Allah or the Prophet (p.b.u.h.) informs people, there is finally a term for it, and it will be accomplished in its appointed time, which they will know soon. The verse says:

".For every announcement there is a term and you will come to know soon "

By giving people the proper news, Allah and the Messenger of Allah (p.b.u.h.) introduce the right path to them. Therefore, Imam Amir-ul-Mu'mineen Ali (a.s.) in a tradition says: " He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller (of the right, i.e., the Prophet (p.b.u.h.)) has called, and the leader (of Ummah, i.e., Amir-ul-Mu'mineen Ali (a.s.)) has tended (his leadership). So, respond to the caller (of the right) and follow (your) leader."(۱)

****

p: ۱۵۶

---

۱- Nah-jul-Balaqah, sermon ۱۵۴ ۱

۶۸- وَاِذا رَاَيْتَ الَّـذينَ يَخُوضُونَ فى اى-اتِن-ا ف-اَعْرِضْ عَنْهُمْ

حَتّى يَخُوضُوا فى حَديثٍ غَيْرِه وَاِمّا يُنسِيَنَّكَ الشَّيْط-انُ

فَلا تَقْعُدْ بَعْدَ الذِّكْرى مَعَ الْقَوْمِ الظّ-الِمينَ

۶۸. " And when you see those who cavil about Our Signs, turn away from them until they enter into (some) other topic. And if Satan causes you to forget, then, after recollection, do not sit with the unjust people."

**Commentary : verse ۶۸**

It has been narrated by Imam Bāqir (a.s.) who said : When this verse was revealed and Muslims were prohibited from associating with the pagans and those who mocked the verses of the Qur'ān, (a group of) Muslims said that if they wanted to treat according to that commandment everywhere, they had to neither enter the Sacred Mosque, nor circumambulate the Ka`bah, because those people were often about inside the Sacred Mosque busy mocking the Divine verses which they heard easily by a short pause.

Then the next verse was revealed and ordered Muslims to advise them and guide them as much as they could.(۱)

However, since the statements of this Sura are mostly about the circumstances of pagans and idol-worshippers, both in the current verse and in the verse next to it, the Qur'ān hints to the affairs concerning them.

At first, it tells the Prophet (p.b.u.h.) that when he sees the arrogant, illogical opponents are mocking the signs of Allah, he should turn away from them so that they give up the subject and be busy with another topic.

" And when you see those who cavil about Our Signs, turn away from them until they enter into (some) other topic. ..."

Then the Qur'ān adds that this matter is so important that if Satan causes you to forget and you sit with such persons unintentionally, as soon as you remember it, you

:should leave that meeting and do not sit with these unjust people. The verse says



---

Majma`-ul-Bayān, Vol.۳, P. ۳۱۶ ۱ -۱

And if Satan causes you to forget, then, after recollection, do not sit with the unjust ..." ".people

There arises a question here: Is it possible that Satan dominates the Prophet (p.b.u.h.) ? and causes him to forget his duty

In answer to this question, it can be said that although the addressee in this verse is the Prophet (p.b.u.h.), the main purpose, in fact, is the followers of the Prophet (p.b.u.h.). It means that if they are entangled with forgetfulness and they take part in pagans' sinful meetings, they should come out of that meeting and leave the place as .soon as they remember it

The like of this status happens in our daily conversations and in the literature of different languages, that, in speech, one person is addressed but the aim is that .others hear that statement

****

۶۹- وَما عَلَى الَّذينَ يَتَّقُونَ مِنْ حِسابِهِمْ مِنْ شَىْءٍ

وَل-كِنْ ذِكْرى لَعَلَّهُمْ يَتَّقُونَ

۶۹. " And nothing of the reckoning of their (deed) shall be upon those who keep from evil, but a reminding (must be given) so that they, too, may keep from evil."

**Commentary : verse ۶۹**

When the verse of prohibition upon the vain speakers and mockers of the Divine revelations was revealed, some believers said that they should not go to the Sacred Mosque and would not circumambulate the Ka`bah, since the range of their mockery had stretched as far as there.

Participation in the meeting of sinners is allowed if it is with the intention of refraining them from wrong and guiding them to the right. Of course, this exception is only for those believers who are pious and firm in belief, since there are some Muslims who go to save others but they themselves drown.

Thinking and realizing the situation, in fact, is one of the principles of intellect and of Islam. Hearing the absurd sayings temporarily with the purpose of answering them or saving the deviated people permanently, is allowed.

" And nothing of the reckoning of their (deed) shall be upon those who keep from evil, but a reminding (must be given) ..."

Piety is a means of protection for man against committing sins. It is like saving-clothes for fire-extinguishers.

Besides being pious himself, such a person must try to make others virtuous, too.

"... so that they, too, may keep from evil."

By the way, there are abundant traditions narrated by the Prophet (p.b.u.h.) and the Immaculate Imams (a.s.) which prohibit Muslims from companionship with sinners or participation in a gathering where faults or a single fault is being committed and they

.cannot bar it even if the people of the gathering are from relatives

p: ۱۵۹

Imam Amir-ul-Mu'mineen Ali (a.s.) recommended his son: " Allah has prescribed for the ear not to listen to any sin and any backbite."(۱)

Imam Ali (a.s.) also said : " Association with the wicked causes suspicion upon the righteous." (۲)

This verse may be attached as an evidence for the prohibition of some wicked books, too.

****



---

۱- Nah-jul-Balaqah ۱

۲- Nur-uh-Thaqalayn, Vol. ۱, P. ۷۲۸ ۲

۷۰- وَذَرِ الَّذينَ اتَّخَذُوا دينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيوةُ الدُّنْيا

وَذَكِّرْ بِه اَنْ تُبْسَلَ نَفْسٌ بِما كَسَبَتْ

لَيْ-سَ لَه-ا م-ِنْ دُونِ اللّهِ وَلِ-يٌّ وَلا شَفى-عٌ

وَاِنْ تَعْدِلْ كُلَّ عَدْلٍ لا يُؤْخَذْ مِنْها

اُوْل-ئِكَ الَّذينَ اُبْسِلُوا بِما كَسَبُوا

لَهُمْ شَرابٌ مِنْ حَميمٍ وَعَذابٌ اَليمٌ بِما كانُوا يَكْفُرُونَ

۷۰. " And leave those who have taken their religion for a play and pastime, and whom the life of this world has deluded, and admonish (them) by it (the Qur'ān) lest a soul be destroyed for what it has earned. It shall not have besides Allah any guardian nor any intercessor, and though it offers every compensation it will not be accepted from it. Those are they who are given up to destruction for what they have earned. They will have a drink of boiling water and a painful chastisement for what they used to disbelieve. "

### Commentary : verse ۷۰

The purpose of the phrase ` leave those who ...' is ` hating them, and not having any communication with them', which sometimes ends with fighting against them. Thus, the phrase does not mean abandoning Holy Struggle against them.

The manner of taking religion for a play has different forms in different circumstances. Sometimes it is in the form of superstitious beliefs, or religious laws are considered impracticable, or sins are justified, or innovation, interpretation of the Qur'ān by personal opinion, and following the allegorical verses, come forth.

However, Faith has no consistency with laziness, flattery, and playing with ideology.

" And leave those who have taken their religion for a play and pastime, ... "

Admonishment is a means to being saved from the wrath and

punishment of Allah

"... (and admonish (them) by it (the Qur'ān ..."

Be not proud of the world since there will come to help you none, in the Hereafter, .except Allah

Everybody should know that the cause of all his misfortunes is his self and his own .deeds

"... for what it has earned ..."

: Therefore, the holy verse, pointing to a part of their painful chastisements, says

They will have a drink of boiling water and painful chastisement for what they used ..." ".to disbelieve

.They will be burnt from inside by boiling water and from outside by Hell Fire

****

## Section ۹ : Submission to Allah; Abraham's Arguments

### Point

.Submission to Allah brings peace - Abraham's reasoning for the Unity of Allah

۷۱- قُلْ اَنَدْعُوا مِنْ دُونِ اللّهِ ما لا يَنفَعُنا وَلا يَضُرُّنا

وَنُرَدُّ عَلى اَعْقابِنا بَعْدَ اِذْ هَدل-نَا اللّهُ

كَالَّذِى اسْتَهْوَتْهُ الشَّى-اطينُ فِى الْاَرْضِ حَيْرانَ

لَهُ اَصْح-ابٌ يَدْعُونَهُ اِلَى الْهُدى ائْتِنا

قُلْ اِنَّ هُدَى اللّهِ هُوَ الْهُدى

وَ اُمِرْن-ا لِنُسْلِ-مَ لِ-رَبِّ الْع-الَمى-نَ

۷۲- وَاَنْ اَقيمُواْ الصَّلوةَ وَاتَّقُوهُ وَهُوَ الَّذى اِلَيْهِ تُحْشَرُونَ

Say: ` Shall we call, besides Allah, on that which neither profits nor " .۷۱

harms us, and shall we be returned back on our heels after that Allah has

guided us ? Like someone whom Satans have lured (and) bewildered in the

: (earth, (while) he has companions who invite him to the guidance (saying

Come unto us '. Say: ` Verily (it is) the guidance of Allah which is the (true) guidance, ` ".' and we are commanded to submit to the Lord of the worlds

And that ` Establish prayer and be in awe of Him, and it is He unto Whom you shall " .۷۲ ".' be mustered

### Commentary : verses ۷۱-۷۲

The verse addresses the Prophet (p.b.u.h.) to tell the disbelievers who invite people to idolatry whether they should worship the things that neither benefit them nor harm them, and, by abandoning the best religion, turn back on their heels after that Allah

has guided them and has shown

p: ۱۶۳

:them the straight path. The verse says

Say: ` shall we call, besides Allah, on that which neither profits nor harms us, and " "... ? shall we be returned back on our heels after that Allah has guided us

The continuation of the statement of the verse implies that if they return to idolatry they will be like a person whom Satans have seduced and bewildered on the earth; although he has companions who, inviting him to the guidance, tell him to go toward those friends. But he does not accept their invitation and does not go toward them. He .has been so influenced by Satan that he is deprived of recognizing his own interests

:The verse says

Like someone whom Satans have lured (and) bewildered in the earth, (while) he ..." :(has companions who invite him to the guidance (saying

,Come unto us '. Say: ` Verily (it is) the guidance of Allah which is the (true) guidance `

The only guidance which causes prosperity and comfort is Allah's guidance which calls human beings to monotheism. We are dependants to that very guidance and do not avoid obeying it. We do not follow your invitation. We accept and follow that invitation which calls us toward Islam (submission) and guides us to trust our affairs to the One .'Who is ` The Lord of the worlds

".' and we are commanded to submit to the Lord of the worlds ..."

****

The meaning of the second verse of the above verses is linked to the meaning of the previous verse. It enjoins us to maintain the prayer and avoid committing sins of Allah so that we do not confront His punishment. He is the Lord unto Whom all human-kind will be mustered on the Day of Judgement when everybody will receive the reward or :the retribution of one's own deeds. The verse says

And that ` Establish prayer and be in awe of Him, and it is He unto Whom you shall be " ".' mustered

****

p: ۱۶۴

۷۳- وَهُوَ الَّذی

خَلَقَ السَّم-و اتِ وَالْأَرْضَ بِالْحَقِّ وَیَوْمَ یَقُولُ کُنْ فَیَکُونُ

قَوْلُهُ الْحَقُّ

وَلَهُ الْمُلْکُ یَوْمَ یُنْفَخُ فِی الصُّورِ

ع-الِمُ الْغَیْبِ وَالشَّه-ادَهِ وَهُوَ الْحَکیمُ الْخَبیرُ

۷۳. " And He it is Who created the heavens and the earth with the Truth; and the day He says ` Be! ' and, it is. His word is the Truth, and to Him belongs all sovereignty on the day, when the trumpet will be blown; knower of the Unseen and the visible, and He is the All-Wise, the All-Aware."

**Commentary : verse ۷۳**

In this verse, the idea saying that ` the Trumpet will be blown only once ' is pointed out, while in Sura Az-Zumar, No. ۳۹, verse ۶۸ it is said that the Trumpet will be blown twice. The first blow will be the destroyer of everything, and the second one will be the raiser of people for the Resurrection.

In the previous verses, the words were about submission before Allah and establishing prayer. Now, in this verse, the reason of that meaning is mentioned. It implies that the creation entirely is with Him, and He is All-Wise, All-Aware, and He is cognizant of all things.

" And He it is Who created the heavens and the earth with the Truth; and the day He says ` Be! ' and, it is. His word is the Truth, and to Him belongs all sovereignty on the day, when the trumpet will be blown;..."

Creation has been done wisely and purposefully. This idea has been mentioned in several verses of the Qur'ān, including Sura Ṣād, No. ۳۸ verse ۲۷ where it says : " And we did not create the heaven and the earth and what is between them in vain; ..."

.Therefore, there is no hinderance for Allah's Will

"... He says ` Be !' and it is ..."

Unseen and visible, or concealed and manifested, are the same for Allah. The verse, : as His Atributes, says

"... ,Knower of the Unseen and the visible ..."

.The basis of the sovereignty of Allah is on His Wisdom and Knowledge

On the Day of Resurrection, the splendour and appearance of Allah's Power will be manifested to everybody, since ordinary means are not effective there. For this very .reason, His Power will be manifested more

Thus, since the Creator and Administrator of the world of existence is both wise and Aware, then do obey Him. The verse says : He is the All-Wise, the All-Aware ".

However, by the blown of the Trumpet, the order of the universe will be ruined, but .the reckoning and the exact records will remain fixed and proper

****

۷۴- وَإِذْ قالَ إِبْرٰ هيمُ لِأَبيهِ ءازَرَ أَتَتَّخِذُ أَصْنامًا ءالِهَةً

إِنّى أَرٰ-كَ وَقَوْمَكَ فى ضَلالٍ مُبينٍ

And (remember) when Abraham said to his father 'Āzar: ` Do you take idols for " .۷۴ ".' gods ? Verily I see you and your people in manifest error

### Commentary : verse ۷۴

#### Point

The Arabic word /'ab/ ordinarily means `father', but it is also applied with the sense of .mother's grandfather, uncle, and educator

According to the statement of the Messenger of Allah (p.b.u.h.) who said : " Ali and I both are the fathers of this community ", it is understood that 'Āzar was Abraham's uncle, not his father. Abraham's ancestors were totally monotheists. This meaning has also been cited by Ṭabarsy, 'Ālūsī and Suyūty, the sunnite scholars, saying that 'Āzar was not Abraham's father. Moreover, Abraham supplicated for his father and mother: " O our Lord ! grant me and my parents protection ..."(۱) This is in the case that no Muslim is rightful to supplicate for a pagan, even if the disbeliever is his family member. Abraham's seeking forgiveness for his uncle, 'Āzar, had also been before the time that his belief in polytheism became manifest. So, when Abrahan (a.s.) realized that 'Āzar was not a person to accept the truth, he (a.s.) denounced from him and .departed

The Qur'ān in this regard says: " And 'Ibrāhīm asking forgiveness for his sir was only owing to a promise which he had made to him; but when it became clear to him that (he was an enemy of Allah, he declared himself to be clear of him ..." (۲

From what was said above, it is understood that the word /'ab/, mentioned in this verse, does not mean father. Besides, the name of Abraham's father, as recorded in history books, has been `Tārukh', not 'Āzar. (Al-Mīzān, Majma`-ul-Bayān, and (`Jawāmi`-ul-Jāmi

In the meantime, some Islamic traditions denote that father and the ancestors of the Prophet of Islam (p.b.u.h.) up to Hadrat 'Ādam wholly



---

۱- Sura Ibrahim, No. ۱۴, verse ۴۱

۲- Sura At-Taubah, No.۹, Verse ۱۱۴

were monotheists. It has been narrated from the Prophet himself (p.b.u.h.) who said: " Ceaselessly Allah, the Sublime, transported me from the purified loins of men into the purified wombs (of mothers), and never He polluted me with the filth of paganism ". ((cited in Jawāmi` -ul-Jāmi` , the commentary book

A large number of Sunnite and Shi`ite commentators have pointed out this tradition in their books. A few of them are : Tabarsī, in Majama`-ul-Bayān; Neyshābūrī, in .Qarā'ib-ul-Qur'ān; Fakhr-i-Rāzī, in Tafsīr-ul-kabīr; and 'Ālūsī, in Rūh-ul-Bayān

**Some points to be noted**

: There are some points which should be noted here carefully

.In the style of invitation to the Truth, close relatives should be invited first .١

"... : And (remember) when Abraham said to his father 'Āzar "

In facing and treating others, the scale is the Truth, not the age, nor being .٢ experimented, nor abundance of people. Therefore, Abraham has clearly explained .the Truth for his uncle, who was older than him, and has warned him, too

.Idolatry is a deviation that both alert consciences and intellect criticize it .٣

"... ? Do you take idols for gods ` ...

".' Verily I see you and your people in manifest error ..."

****

۷۵- وَكَذلِكَ نُرى إِبْرهيمَ مَلَكُوتَ السَّمـو اتِ وَالْأَرْضِ

وَلِيَكُونَ مِنَ الْمُوقِنِينَ

۷۵. "And thus did we show Abraham the dominions of the heavens and the earth and that he might be of those who are sure."

#### Commentary : verse ۷۵

The Qur'ānic word /malakūt/ is derived from /mulk/ to which two particles of emphasis and exaggeration are added. The holy phrase: ` The dominions of the heavens and the earth ', mentioned in the verse, means the true and absolute ownership of the heavens and the earth.

It is cited in Atyab-ul-Bayān upon the commentary of the Qur'ān that the worlds are divided into four categories : ` Lāhūt' (the world of Divine Essence of which none knows save Allah), Jabarūt, (the world of incorporeal beings), `Malakūt' (the world of bodies), and `Nāsūt' (the world of generation and corruption with changes and transformations).

Mu`jam-ul-Wasīt, an Arabic Dictionary, announces that /Malakūt/ is `the world of secrets, orders, wonders, and the world of Unseen'.

Ālūsī says that `the dominions of the heavens' means `their wonders'.

By seeing the dominions of the heavens and the earth, Abraham was fairly acquainted with the way of treatment, creation, wisdom, and Lordship of Allah.

"And thus did we show Abraham the dominions of the heavens and the earth and that he might be of those who are sure."

According to the statement of Imam Bāqir (a.s.); Allah bestwed such a light and ability upon the eyes of Abraham that he could see what was inside the depth of the heavens and the earth.(۱)

Of course, whoever recognizes the Truth and invites others to it, without being afraid

of anything, Allah bestows upon him ` a heavenly sight', (like Abraham (a.s.) whom the holy verse referred to).

p: ۱۶۹

---

Nur-uth-Thaqalayn, vol. ۱, p. ۷۳۴, tradition ۱۳۸ ۱ -۱

۷۶– فَلَمّا جَنَّ عَلَيْهِ الَّيْلُ رَا كَوْكَبا قالَ ه–ذا رَبّى

فَلَمّا اَفَلَ قالَ لا اُحِبُّ الْاَفِلينَ

: So when the night outspread over him, he saw a star. He said " .۷۶

".This is my Lord.' But when it set, he said: ` I do not like the setting ones `

### Commentary : verse ۷۶

:Abraham's Dispute with Pagans

When Abraham was disputing with the polytheists, he wanted to show condescension and softness in discussion, in order to reject the belief of the opposite party. He did not believe, of course, in what he told them because it was against his infallibility. Stating `O my people !' in the second verse after the abovementioned one, is a sign of condescension in saying `This is my Lord'. It was also for this reason that when he saw the setting of the moon and the sun, he said : "... Surely I am quit of that you .'associate (with Allah)' ..." (verse ۷۸), and he did not say `that I associate

A thing that has rising and setting, is objective to some regularities, not in a position of subjugating them. A thing which has movement is `creatable' and a creatable thing cannot be God. At first, Abraham temporarily expresses its acceptance in order that .he can reasonably reject it later

Such a reasoning, in deed, is one of the best methods of preaching and awakening the innate dispositions, actuating the minds and thoughts, and paying attention to .sentiments

Again, it causes us to understand that the true beloved is the one who is not captive to .place, time and varieties, and also is not temporary, limited, and numerous

: So when the night outspread over him, he saw a star. He said "

".This is my Lord.' But when it set, he said: ` I do not love the setting ones `

****

۷۷- فَلَمّا رَءَا الْقَمَرَ بازِغًا قالَ ه-ذا رَبّى

فَلَمّا اَفَلَ قالَ لَئِن لَمْ يَهْدِنى رَبّى لَاَكُونَنَّ مِنَ الْقَوْمِ الضّالّينَ

۷۸- فَلَمّا رَءَا الشَّمْسَ بازِغَةً قالَ ه-ذا رَبّى ه-ذا اَكْبَرُ

فَلَمّا اَفَلَتْ قالَ ى-اقَوْمِ اِنّى بَرىءٌ مِمّا تُشْرِكُونَ

۷۹- اِنّى وَجَّهْتُ وَجْهِىَ لِلَّذى فَطَرَ السَّم-و اتِ وَالْاَرْضَ

حَنيفًا

وَما اَنَا مِنَ الْمُشْرِكينَ

۷۷. "Then when he saw the moon uprising, he said: `This is my Lord !' But when it set, he said : `If my Lord does not guide me I shall surely be of the people gone astray.' "

۷۸. "And when he saw the sun uprising, he said : `This is my Lord; this is greater !' But when it set, he said : `O my people ! surely I am quit of that you associate. (with Allah)'."

۷۹. "Verily I have turned my face (myself wholly) toward Him Who created the heavens and the earth, being upright, and I am not of the idolaters."(۱)

### Commentary : verses ۷۷-۷۹

When Abraham saw that people used to worship idols and adored the sun, the moon and stars, he decided to aware them of their fault and to open the window of their insight. He tried to show them the way of thinking and reasoning, so that they could realize that none of the things



---

۱- The Arabic term /bazıq/ is derived from the word /bazaga, with the meaning of 'to cleave and marise to flow blood'. As if, rising of the sun or the moon cleaves the curtain of darkness and causes to appear a slight reddish colour around itself. Abraham (a.s.) disputed with both the star-worshippers and the worshippers of the

.moon and the sun

they were worshipping had eligibility of being worshipped, since all of them were .creatable

Abraham (a.s.) said: " This is my Lord ! " This phrase is the statement of a person who intends to show condescension to his opponent. He (a.s.) knows that the opposite party's belief is wrong, but, without showing any religious prejudice about his own creed, he narrates that peron's wrong idea in order to encourage him towards the truth and to clear out his heart from falsehood. Thus, by reasoning in the next .sentence, Abraham (a.s.) has proved the invalidity of the belief of the opposite party

Abraham (a.s.) told those people: " I do not love the setting ones ". He meant he did not like worshipping those gods which were covered with such curtains, because .those qualities belonged to the corporeal substances

.They were some evidences to their being creatable

he said: ` If my Lord does not guide me, I shall surely be of the people gone astray ..." ".'

Abraham stated this sentence as a warning to his people. He (a.s.) annouced that whoever takes the moon, which, like other stars, is a setting one, as his god, is among .the astray ones. And, there is no guide to the truth save the Grace and Mercy of Allah

****

"... '! And when he saw the sun uprising, he said : `This is my Lord; this is greater "

.(Abraham, seeing the sun, said that it was greater (than the others

He has also stated this phrase to show condescension and softness from himself to : his opposite party, but after that he said

".'(O my people ! surely I am quit of that you associate (with Allah` ..."

He implied that he disliked those corporeal substances which they had taken as .partners of their Creator

****

: Then, Abraham (a.s.) continued saying

Verily I have turned my face (myself wholly) toward Him Who created the "

"... ,heavens and the earth

That is, I have believed in the One Who has created the heavens and the earth. These phenomena themselves indicate that Allah, the Creator, has brought them forth and runs their different circumstances and regularities Himself. He (s.w.t.) specifies their way and appoints the times of their risings and settings. Hense, I have turned my self .wholly to His Lordship sincerely, and I am not one of the polytheists

".being upright, and I am not of the idolaters ..."

The Qur'ānic term /ḥanīf/ (upright) is derived from /ḥanafa/ with the sense of `sincere' .'and `without any deviation

.'Also, the Arabic word /fatara/ (created) originally means : `cleared

It may refer to some meaning which is found in the modern science. It suggests that, .at first, the universe had been in the form of a single mass

After that, the mass cleft into some separate parts and the celestial bodies came into .existence one after another

****

۸۰- وَحاجَّهُ قَوْمُهُ

قالَ اَتُح-اجُّونّى فِى اللّهِ وَقَدْ هَدَل-نِ وَلا اَخافُ ما تُشْرِكُونَ بِه

اِلّا اَنْ يَشاءَ رَبّى شَيْئًا

وَسِ-عَ رَب-ّى كُ-لَّ شَىْ ءٍ عِلْم-ًا

اَفَلا تَتَذَكَّرُونَ

And his people disputed with him. He (Abraham) said: ` Do you dispute with me " .۸۰ about Allah while He has guided me ? And I do not fear of what you associate with Him; unless my Lord wishes for something. My Lord includes everything in His knowledge. Will you not then remember? ' "

**Commentary : verse ۸۰**

Abraham (a.s.) continued his dispute with his people, the idolaters. Pointing to that circumstance, the Qur'ān says:

" And his people disputed with him. ..."

Then, in answer to them, Abraham told them why they argued with him and opposed him about Allah while He had guided him unto the path of monotheism under the light of some logical and clear evidences. The verse says:

"... He (Abraham) said: ` Do you dispute with me about Allah while He has guided me? ..."

It is clearly understood from this verse that Abraham's people, who were idol worshippers, tried hard and did their best to pervert him from his belief as much as it was possible for them.

That was why they threatened him to the retribution and wrath of their gods and idols. They frightened him (a.s.) of them because of his opposition with them. This meaning is understood from the rest of the verse. The Qur'ān, from the tongue of Abraham, says that he does not fear of the idols that they worshipped, because idols

.have no power to harm anyone unless Allah wishes something

p: ۱۷۴

:The verse says

And I do not fear of what you associate with Him; unless my Lord wishes for ..." "... .something

By saying this phrase, it seems that Abraham wants to prevent some probable happenings and to say that supposing some harms and adventures come to him when he is busy with those struggles, they do not concern the idols, but they concern .the Will of Allah

Then, Abraham continues saying that the knowledge of Allah, his Lord, is so vast and .inclusive that it envelops everything

And, finally, in order to move their thought and contemplation, the statement :addresses them, saying

" ' ? Will you not then remember ..."

****

۸۱- وَكَيْفَ اَخافُ ما اَشْرَكْتُمْ

وَلا تَخافُونَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّهِ ما لَمْ يُنَزِّلْ بِه عَلَيْكُمْ سُلْط-انًا

فَاَيُّ الْفَريقَيْنِ اَحَقُّ بِالْاَمْنِ اِنْ كُنْتُمْ تَعْلَمُونَ

۸۱. " And how should I fear what you have associated, while you do not fear that you have associated with Allah that for which He has not sent down any authority to you ? Which of the two parties has more right to security if you have any knowledge ? "

**Commentary : verse ۸۱**

Again, the Qur'ān begins reproaching their manner and belief, where it says :

" And how should I fear what you have associated, ... "

Why do you force me to fear from these hand made idols of yours, while it is entirely clear that they have neither gaining nor harm ?

But you have not been afraid of the Lord Who is able to give human beings benefit and harm. You dare His Essence and associate some mean beings with Him, and you do worship them.

That is, how could I fear your infidelity ? I hate your disbelief, therefore, I have no scare, and Allah does not take me to task for your indecent behaviour. It is you who are entangled with polytheism, and therefore, it is you who should fear.

"... while you do not fear that you have associated with Allah that for which He has not sent down any authority to you ? ..."

There have been sent down no evidence from the side of Allah to confirm what you have associated with Him. This fact is understood from this verse that whoever says a statement or follows a religion but he has no reason for it, he is in falsehood. We have reasonably known Allah and stand for worshipping towards Him. Are we more worthy of security or idol-worshippers who prostrate before idols and persist on this wrong belief zealously ? If they apply their intellect, this fact will be manifested to them and

: they will distinguish between right and wrong. The verse says

" ? Which of the two parties has more right to security if you have any knowledge ..."

۸۲- اَلَّذینَ امَنُوا وَلَمْ یَلْبِسُوا ایم-انَهُمْ بِظُ-لْمٍ

اُول-ئِکَ لَهُمُ الْاَمْنُ وَهُمْ مُهْتَدُونَ

Those who believe and do not cloack their Faith with iniquity, those are they for " .۸۲ ".whom is security, and they are guided aright

**Commentary : verse ۸۲**

In the previous verse, this question was referred to indicating whether the .monotheists are secured from the punishment of Allah, or polytheists

Now, in this verse, in answer to that question, the Qur'ān announces that those are more secured from the punishment of Allah who have known Him and testified Him. Such people have recognized their duty and have not mixed their belief with .polytheism

Those who believe and do not cloack their Faith with iniquity, those are they for " "... ,whom is security

This group, who are secured from the side of Allah, have been issued the decree of .being found salvation

".and they are guided aright ..."

However, according to the opinions of many commentators, and basing on some Islamic traditions and narrations, the objective meaning of the term /ẓulm/, mentioned in this verse, is iniquity. Their evidence is Sura Luqmān, No. ۳۱, Verse ۱۳, ".which says : "... Verily polytheism is a grievous iniquity

Also, some Islamic literature denotes that, next to the Faith, putting the divine leaders aside and referring to other than them is an aspect of injustice. (Tafsīr Nūr.uth-.(Thaqalayn

****

## Section ۱۰: The other Apostles followed Abraham's footsteps

### Point

.Apostles followed Abraham's footsteps - The other Apostles

۸۳- وَتِلْكَ حُجَّتُنا اتَيْن-اها اِبْر هيمَ عَلى قَوْمِه

نَرْفَعُ دَرَج-اتٍ مَنْ نَشاءُ

اِنَّ رَبَّكَ حَكيمٌ عَليمٌ

۸۳. " And such was Our argument which We gave to Abraham against his people. We raise up in degrees whom We please;

".verily your Lord is All-Wise, All-Knowing

### Commentary : verse ۸۳

This verse points to the entire former discussions which have been stated by Abraham upon the subject of Unity and the act of opposition against polytheism. It says:

" And such was Our argument which We gave to Abraham against his people. We raise up in degrees whom We please; ..."

Then, to complete this meaning, it says:

"... We raise up in degrees whom We please; ..."

But, in order that there comes forth no mistake and some persons do not think that Allah discriminates unjustly in this raising up in degrees, it says:

"... verily your Lord is All-Wise, All-Knowing."

Therefore, He is aware of the degrees that He gives. They are given due to eligibility and according to the standards of wisdom. No one may enjoy them unless the one is eligible.

****

p: ۱۷۸

: A Few Explanations

The Arabic term /labasa/, mentioned in the previous verse, No. ۸۲, means : `to cover'. This meaning denotes to the fact that since `Faith' is something innate in human beings, it is not vanishable, but some mists may cover it. ۱

۲. Iniquity is the calamity of Faith, and it has a negative effect.

۳. Forsaking injustice is the secret of guidance, while cruelty causes that guidance to be hindered.

۴. Protecting the Faith is more important than the Faith itself, because the real security is possible to exist only under the light of Faith and justice.

۵. Neither the cruel believers have been guided, nor the faithless advocators of Justice.

۶. A monotheist, who stands against the perversions of the society by proofs and reasonings, deserves some elevations.

.Now, it is necessary to know that the Divine degrees are given wisely

:The verse says

"... ;We raise up in degrees whom we please ..."

****

۸۴- وَوَهَبْنا لَهُ اِسْحـ-قَ وَيَعْقُوبَ

كُلًّا هَدَيْنا وَنُوحًا هَدَيْنا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِه داوُودَ

وَسُلَيمـ-نَ وَاَيُّوبَ وَيُوسُفَ وَمُوسى وَ ه-رُونَ

وَكَذ لِكَ نَجْزِى الْمُحْسِنينَ

۸۴. " And We bestowed upon him (Abraham) (issues like) Isac and Jacob,

each one We guided; and Noah We guided before;

and of his seed David and Solomon, Job and Joseph, Moses and Aron (We appointed prophets),

and thus do We reward the doers of good."

#### Commentary : verse ۸۴

From this verse on, a part of favours that Allah had bestowed upon Abraham are referred to. Those favours are righteous offsprings, and an eligible and fruitful family which is one of the greatest Divine merits.

At first, it says:

" And We bestowed upon him (Abraham) (issues like) Isac and Jacob, ..."

Then, in order to show that the honour of these two Prophets does not lie only in the matter that they were the progenies of the Prophet, but they themselve had fixed the light of guidance in their hearts by their own correct thoughts and righteous deeds, it says:

"... each one We guided ..."

Next to this meaning, in order that nobody imagines that there had not been any advocator for monotheism during the periods before Abraham, and that this matter has begun from the time of Abraham, the verse continues saying:

"... ;and Noah We guided before ..."

In fact, by pointing to the situation of Noah (a.s.), who is one of Abraham's ancestors, and the situation of a group of the prophets, who are from among his descendents and his offsprings, the Qur'ān defines the high position of Abraham from the view point of `heritage and nobility', and `the

.fruit' of personality

Following that, it mentions the names of several prophets who are from the seed of Abraham. At first, it says:

"... (We appointed prophets) and of his seed David and Solomon, Job and Joseph, Moses and Aron ..."

So, at the end of the verse, the statement of the holy verse continues as follows:

"... and thus do We reward the doers of good."

Thus, the Qur'ān makes it clear that their rank and position existed as a result of their own good deeds.

****

۸۵- وَزَكَرِيّا وَيَحْيى وَعيسى وَالْياسَ

كُلٌّ مِنَ الصّ-الِحينَ

۸۶- وَاسْم-عيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا

وَكُلاًّ فَضَّلْنا عَلَى الْع-الَمينَ

۸۷- وَمِنْ ابائِهِمْ وَذُرِّيّ-اتِهِمْ

وَاِخْو انِهِمْ وَاجْتَبَيْن-اهُمْ وَهَدَيْن-اهُمْ اِلى صِر اطٍ مُسْتَقيمٍ

۸۵. " And Zakariya and John and Jesus and Elias; each one (of them) was of the righteous."

۸۶. " And Ishmael and Elisha and Jonah and Lot, and everyone (of them) did We prefer above all beings."

۸۷. " And from among their fathers and their descendants and their brethren,

and We chose them and guided them into the straight way."

### Commentary : verses ۸۵-۸۷

Following the previous names of prophets, through the first verse of the verses mentioned above, the Qur'ān refers to the names of some other prophets. It says:

" And Zakariya and John and Jesus and Elias; each one (of them) was of the righteous."

The purpose of the verse is that the ranks of these prophets were not given obligatory or ceremonial, but they obtained personality and greatness with Allah because of their own righteous deeds.

In the second verse, there have been mentioned four more names of the divine prophets. It says:

" And Ishmael and Elisha and Jonah and Lot, and everyone (of them) did

".We prefer above all beings

****

The third verse contains a general hint to the fathers, children and brothers of the above-mentioned prophets, whose names have not been referred to in details here. :It says

And from among their fathers and their descendants and their brethren, and We " ".chose them and guided them into the straight way

****

۸۸- ذ لِکَ هُدَی اللّهِ یَهْدی بِه مَنْ یَشاءُ مِنْ عِبادِه

وَلَوْ اَشْرَکُوا

لَحَبِطَ عَنْهُمْ ما کانُوا یَعْمَلُونَ

Such is the guidance of Allah; He guides by it whom He pleases of His servants; " .۸۸ and if they were to associate others (with Him), certainly what they were doing would ".be vain for them

### Commentary : verse ۸۸

#### ! Three Great Previleges

After mentioning the names of some groups of divine prophets through previous verses, here, in this verse, a main and general outline of their lives are pointed out. At :first, it says

"... ;Such is the guidance of Allah; He guides by it whom He pleases of His servants "

Then, in order that nobody thinks that they have chosen this path obligatorily, and also nobody considers that Allah (s.w.t.) has had a particular, exceptional and undue :regard towards them, the holy verse continues saying

and if they were to associate others (with Him), certainly what they were doing ..." ".would be vain for them

The last part of the verse means that these prophets are encountered the same .divine laws that other people are, and there is no unjust discrimination between them

****

۸۹- أُول-ئِکَ الَّذینَ اتَیْن-اهُمُ الْکِت-ابَ وَالْحُکْمَ وَالنُّبُوَّهَ

فَإِنْ یَکْفُرْ بِها ه-ؤُلاءِ

فَقَدْ وَکَّلْنا بِها قَوْمًا لَیْسُوا بِها بِکِ-افِرینَ

These are they to whom We gave the Book, the authority and the prophethood; " .۸۹ so if these (infidels) disbelieve in it, We have (already) entrusted with it a people who ".are not disbelievers in it

### Commentary : verse ۸۹

In this verse, three magnificent privileges, which have been the base of all privileges : of the prophets, are referred to. It says

"... ;These are they to whom We gave the Book, the authority and the prophethood "

.'The Arabic term /ḥukm/ originally means : ` prevention, and restrain

Then, since wisdom prevents faults and offences; also, correct judgement hinders injustice and oppression, and a just government may restrain some other unjust .governments, the term is applied in everyone of these three senses

Next to that statement, the verse continues saying that if these people, viz. pagans, the citizens of Mecca, and the like of them, do not believe in these facts, the invitation of the Prophet (p.b.u.h.) will not remain without response. Allah has commissioned a group of people who not only accept it, but also protect it and guard it. They are such (a group that never pave the path of infidelity and are surrendered to the Truth.(۱

: The verse announces

so if these (infidels) disbelieve in it, We have (already) entrusted with it a people ..." ".who are not disbelievers in it

****

In Tafsir Almanar and Tafsir Rouh-ul-Ma'ani, it is narrated from the ١ - ١ commentators that the objective meaning of "... a people who are not disbelievers in it " is Iranians

۹۰- اُولـئِکَ الَّذینَ هَدَی اللّهُ فَبِهُداهُمُ اقْتَدِهْ قُلْ لا اَسْئَلُکُمْ عَلَیْهِ اَجْرًا

اِنْ هُوَ اِلاّ ذِکْری لِلْعـالَمینَ

.These are they whom Allah has guided, therefore follow their guidance " .۹۰

;(Say (to people): ` I ask you no wage for it (the prophecy

" it is naught but a Reminder to the worlds

### Commentary : verse ۹۰

This holy verse introduces the program of these outstanding prophets to the Prophet of Islam (p.b.u.h.) as an exalted example of guidance. The verse says :

"... .These are they whom Allah has guided, therefore follow their guidance "

Once more, this verse emphasizes that the principles of the invitation of all divine prophets are the same, although the latter religions are more complete than the former religions.

The Arabic term /hidāyh/ conveys a vast meaning which encompasses both unity with other theological principles, and patience and perseverence, and all principles of morals and education.

Then the Messenger of Islam (p.b.u.h.) is ordered to tell people that he asks them no wage for his messengership. As former messengers did not ask such a thing, the Prophet of Islam (p.b.u.h.) follows that usual way of treatment of those prophets, too.

: The verse says

"... ;(Say (to people): ` I ask you no wage for it (the prophecy ..."

Moreover, this Qur'ān and this prophecy together with guidance, is a warning and a reminder to all people throughout the world.

: The verse says

"it is naught but a Reminder to the worlds ..."

Such a common and general blessing is like the light of the sun or like the waves in the atmosphere, or like the fall of rain, that all are common and worldwide. They are .found in no bargain, and no one takes any wages for them

****

### Section ١١: The Divine Revelation

#### Point

.Disbelievers in the revelation to Apostle – the Qur'ān revealed for all ages

٩١- وَما قَدَرُوا اللّهَ حَقَّ قَدْرِه اِذْ قالُوا ما اَنْزَلَ اللّهُ عَلى بَشَرٍ مِنْ شئ ٍ

قُلْ مَنْ اَنْزَلَ الْكِتـابَ الَّذى جاءَ بِه مُوسى نُورًا وَهُدىً لِلنّاسِ

تَجْعَلُونَهُ قَراطيسَ تُبْدُونَها وَتُخْفُونَ كَثيرًا

وَعُلِّمْتُمْ ما لَمْ تَعْلَمُوا اَنْتُمْ وَلا اباؤُكُمْ قُلِ اللّهُ

ثُمَّ ذَرْهُمْ فى خَوْضِهِمْ يَلْعَبُونَ

And they did not recognize Allah with the recognition due to Him when they said: ` " .٩١ : Allah has not sent down anything to any human being.' Say

Who sent down the Book that was brought by Moses as a light and a guidance to ` men, which you put into papers, revealing (a part of) it and concealing much (of it); ,and (by means of which) you were taught what you did not know

neither) you nor your fathers ? ' Say: ` Allah (has sent it down);' then leave them) ".sporting in their vain discourses

#### Commentary : verse ٩١

In fact, they did not recognize Allah (s.w.t.) the way He should be recognized, and they .did not regard His Glory as it is due to Him

"... :And they did not recognize Allah with the recognition due to Him when they said "

They could not qualify Allah as that His infinite graces and favours unto His servants : should be described. Therefore, they denied all His merits, and they said

"... .Allah has not sent down anything to any human being ` ..."

By this statement, they denied the mission of prophets and the revelation unto them, .which is one of the greatest blessings and the highest favour of Allah

When, with the purpose of exaggeration in rejecting the descent of the Qur'ān unto the Prophet of Islam (p.b.u.h.) the Jews denied all things, Allah reminded them a .matter that they could not help but confessing it

The matter was the descent of the Turah unto Moses (a.s.), which was known to them all. By means of this affirmation of theirs, the Qur'ān blamed them that they distorted the Turah, and they revealed a part of it and concealed a great deal of it. These :phrases are upon this meaning

Say: ` Who sent down the Book that was brought by Moses as a light and a ` ..." guidance to men, which you put into papers, revealing (a part of) it and concealing "... ;(much (of it

Moses (a.s.) brought the Turah which was an enlightening light upon religion and a .source of guidance for people

"... ,That was brought by Moses as a light and a guidance to men ..."

It was the very Book, the Turah, which they turned into the form of some scattered pieces of paper so that they could fulfil their aim. They wanted to manifest a part of it .and hide some other parts

"... ,which you put into papers ..."

The phrase : ` you were taught ...' addresses the Jews. It denotes that by means of what was revealed to the Prophet (p.b.u.h.) and he stated the revelation for them, they learnt some things, of which neither were they aware, nor their fathers. It was in that case that they had the Turah with them, and before them, their fathers were .more acknowledged than them

The following holy verse also contains the same meaning as the above-mentioned one : " Surely this Qur'ān declares to the Children of Israel most of what they differ

(in."(۱

The concluding phrase of the verse, addressing the Prophet (p.b.u.h.), implies that Allah has sent it (the Qur'ān) down; so, he should leave them in that very falsehood that they have sunk into. The verse says:

' ;(Say: ` Allah (has sent it down ..."

".Then leave them sporting in their vain discourses

p: ۱۸۸

---

Sura An-Naml, No. ۲۷, verse ۷۶ ۱ -۱

۹۲- وَهـذا كِتـابٌ اَنْزَلْنـاهُ مُبارَكٌ مُصَدِّقُ الَّذى بَيْنَ يَدَيْهِ

وَلِتُنْذِرَ اُمَّ الْقُرى وَمَنْ حَوْلَها

وَالَّذينَ يُؤْمِنُونَ بِالاخِرَهِ يُؤْمِنُونَ بِه

وَهُمْ عَلى صَلاتِهِمْ يُحافِظُونَ

۹۲. " And this is a blessed Book, We have sent it down confirming that which has been before it, and that you may warn (the people of) the Mother City (Mecca) and those around her; and those who believe in the Hereafter believe in it, and they are careful of their prayers."

### Commentary : verse ۹۲

#### Point

The objective meaning of the phrase `a blessed Book', mentioned in the verse, is `the Qur'ān' which is the source of many benefits and interests.

Among them is that its recitation is good, practising its content causes good things to come forth; it contains the first and the last sciences; the ordinances of lawful and unlawful things are found in it. As long as the world exists and religious obligations are enjoined, the Qur'ān will exist and will never be abrogated. The verse says:

" And this is a blessed Book, We have sent it down ..."

Not only this Book is the source of all kinds of goodnesses, blessings, and triumphs, but also it confirms all the Books which were sent down before it.

"... confirming that which has been before it, ..."

The purpose of the statement saying that the Qur'ān confirms the sacred Books before it is that all the divine signs that have been referred to in those Books adopt to it.

Therefore, both from the point of content, and from the point of evidences and

.historical documents, the signs of rightfulness are seen in the Qur'ān

: Then, the verse explains the purpose of sending the Qur'ān down as follows

"... and that you may warn (the people of) the Mother City (Mecca) and those around her; ..."

Mecca has been called ` 'Umm-ul-Qurā ' because, as it is said, she is the origin of the beginning genesis of the whole lands all over the earth.

There are many Islamic traditions which denote that the existing dry lands throughout the world expanded from the ground beneath the Ka`bah which in Islamic literature have been recorded by the name of /dahw-ul-'ard/ (Expantion of the Earth). Thus, the Qur'ānic phrase `and those around her' encompasses all the people throughout of the world.

Then, at the end of the verse, the Qur'ān says:

"... and those who believe in the Hereafter believe in it, and they are careful of their prayers."

**The Importance of Prayer!**

Amongst all the religious ordinances only prayer is referred to in the above-mentioned verse. So, as we know, prayer is the symbol of the link and connection between the believing servants and Allah (s.w.t.); and, for this very reason, it is the most important worship comparing all other godly worships.

Some commentators believe that when this verse was revealed the only religious obligation had been prayer.

****

۹۳- وَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا

اَوْ قالَ اُوحِىَ اِلَىَّ وَلَمْ يُوحَ اِلَيْهِ شَىْ ءٌ وَمَنْ قالَ سَاُنْزِلُ مِثْلَ ما اَنْزَلَ اللّهُ

وَلَوْ تَرى اِذِ الظّ-الِمُونَ فى غَمَر اتِ الْمَوْتِ

وَالْمَل-ئِكَهُ باسِطُوا اَيْديهِمْ

اَخْرِجُوا اَنْفُسَكُمُ

الْيَوْمَ تُجْزَوْنَ عَذابَ الْهُونِ بِما كُنْتُمْ تَقُولُونَ عَلَى اللّهِ غَيْرَ الْحَقِّ

وَكُنْتُمْ عَنْ اى-اتِه تَسْتَكْبِرُونَ

.۹۳ " And who is more unjust than he who forges a lie against Allah, or says :

It has been revealed to me,' while nothing has been revealed to him, and he who` says : ` I will send down the like of what Allah has sent down'? And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands, (saying) : `Give up your souls ! Today you shall be recompensed with a disgracing chastisement for what you used to say against Allah other than the truth and (because) you used to behave with pride against His Signs."

**Commentary : verse ۹۳**

**Point**

In the former verses this fact was referred to that the prophethood of the Prophet (p.b.u.h.) is ordained by Allah, and the Divine Book has been revealed to him, too. Now, this verse reproaches those pagans who rejected the Qur'ān and claimed that they could bring the like of it. The verse says:

" And who is more unjust than he who forges a lie against Allah, … "

This sentence is a positive interrogation with a negative sense. It means that none is more unjust than the one who fabricates a falsehood against Allah and introduces himself a prophet while he has not such a rank.

Or, he claims that the revelation has been sent down to him, while he has not been revealed to. It is far from the wisdom of Allah that He appoints a liar into messengership. This claim is also a calumny and its meaning, therefore, is inside the .previous sentence, but because of its importance, it has been mentioned separately

"... ,or says : `It has been revealed to me', while nothing has been revealed to him ..."

"... ?'and he who says : `I will send down the like of what Allah has sent down ..."

Zujāj, a commentator, says that this sentence is an answer to those who had said that .if they wanted they could deliver speech like the Qur'ān

They claimed like that and they tried very hard and suffered a great deal of troubles and spent expenses with all the plots and devices they applied, to quench the light of .the torch of Allah, but they could not manage it and the Lord completed His light

Some of the commentators have said that the purpose of this phrase is `Abd-illah-ibn-Sa`d-ibn-'Abī Sarḥ whom once the Messenger of Allah told to write : "And certainly we created man of an extract of clay," "... Then We caused it to grow into another creation," (Sura Al-Mu'minūn, No. ٢٣, verses ١٢ on). At this time, this phrase was uttered by the tongue of `Abdillah that he said: "... So blessed be Allah, the best of creators." The Prophet (p.b.u.h.) ordered that this sentence should be written, too, and he added that the verse was revealed in the same form from the side of Allah. After that event, `Abd-illah-ibn-Sa`d apostatized and said that were Muhammad (p.b.u.h.) truthful, whatever was sent down to him (p.b.u.h.) would also be sent down to `Abdillah. And, if he (p.b.u.h.) is a liar, he (`Abdillah) could speak like him, too. After .(that, the Prophet of Islam (p.b.u.h.) counted his blood permissible (to be shed

And if you had seen ..."

when the unjust shall be in the agonies of death and the angels shall spread forth "... ! their hands, (saying) : `Give up your souls

If you see the transgressors while they are in the throes of death, or in the Hell Fire, and are entangled with the most grievous tortures and the angels of taking souls or

the angels of punishment, extend their hands to take their souls, or to punish them, ,striking on their foreheads and faces

they tell them to save themselves from that entanglement, if they are able and they .are right, then you will realize that they are involved in a painful chastisement

Some of the commentators believe that the phrase means that the angels of taking souls, with the purpose of severity and threatening them, tell them to die, although .the act of passing away is not of their job, it is the duty of the angels

Some other commentators say that taking in consideration that the verse is about the punishment in Hereafter, the purpose of the verse is that, on Resurrection Day, .angels will tell them if they can they may deliver themselves from that punishment

: The verse concludes saying

Today you shall be recompensed with a disgracing chastisement for what you used …" to say against Allah other than the truth and (because) you used to behave with pride ".against His Signs

**: Explanations**

The cultural injustice and claim of leadership from the side of some undue ones, is .١ .the greatest transgression

Innovation in religion, which was also fulfilled by some of kalifs, is one of the .٢ .extentions of fabricating falsehood against Allah

****

۹۴- وَلَقَدْ جِئْتُمُونا فُر ادى كَما خَلَقْن-اكُمْ اَوَّلَ مَرَّهٍ

وَتَرَكْتُمْ ما خَوَّلْن-اكُمْ وَراءَ ظُهُورِكُمْ

وَما نَرى مَعَكُمْ شُفَعاءَكُمُ الَّذينَ زَعَمْتُمْ اَنَّهُمْ فيكُمْ شُرَك-ؤُا

لَقَدْ تَقَطَّعَ بَيْنَكُمْ

وَضَلَّ عَنْكُمْ ما كُنْتُمْ تَزْعُمُونَ

۹۴. " And certainly you come to Us (bare and) alone as We created you at first, and you have left behind your backs all that We gave you, and We do not see with you your intercessors, those whom you imagined that they were, in you, the associates (of Allah); certainly the ties between you are (now) cut off and what you used to assert have gone away from you. "

**Commentary : verse ۹۴**

This is the word of Allah which will be told the polytheism at the moment of death or at the time of being quickened on the Day of gathering.

Some of the commentators have said that this statement is the word of the angels who, at the moment of death, say it to those whose souls should be taken.

However, they will be told that they have come unto Allah lonely and without having anything (good deeds) with them, their condition is like the day they were created in the mothers' wombs. Here, they have not any companion and helper. At this moment they possess neither any wealth nor a child, neither a servant and maid, nor a friend and helper.

" And certainly you come to Us (bare and) alone as We created you at first, ... "

In brief, your state of being quickened on the Resurrection Day is similar to the state of your creation in the beginning.

"...and you have left behind your backs all that We gave you, ... "

You left behind your backs the properties Allah had given you in the world, and you boasted and pride yourselves due to them. Now, you

p: ۱۹۴

have come to Him with a burden of sins. Therefore, others may take the benefit of those properties while you are confronted their concerning retributions. What a bad !fortune and regret

and We do not see with you your intercessors, those whom you imagined that they ..." "... ;(were, in you, the associates (of Allah

Those idols that you imagined that they are Allah's partners in deciding on your fate and will intercede you before Allah in Hereafter, are not present with you. Today you see that worshipping idols have no benefit for you, and whatever effort and .endeavour you tolerated have been done in vain and error

This verse is not allocated to only polytheists. In general, whoever worships anything or anybody other than Allah, and is hopeful to gain goodness from him, trusts him and .fears of his harm, is encompassed in this verse

"... certainly the ties between you are (now) cut off ..."

Now the links between the members of your group have been broken, and relations, friendships and the like of them have been seized, and everyone is busy with one's .own affairs

".and what you used to assert have gone away from you ..."

Your imagination has become vain. You do not know now where your idols are, whom you considered as intercessors with Allah. And you gain no profit from your .worshipping them

Some of the commentators have rendered this phrase into the sense that their imagination unto the idea that there exists no Hereafter nor an account and .reckoning is entirely dissipated

This verse encourages people to do righteous deeds and to follow good affairs, the factors which bring them their felicity and prosperity, not going after wealth that they .leave behind their backs when they pass away and they get no benefit from it

****

p: ۱۹۵

## Section ۱۲ : The Triumph of the Truth

### Point

The gradual growth in nature Ascribings on to Allah

۹۵- إِنَّ اللّهَ فالِقُ الْحَبِّ وَالنَّوى

يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَىِّ

ذ لِكُمُ اللّهُ فَاَنّى تُؤْفَكُونَ

۹۶- فالِقُ الْاِصْباحِ وَجَعَلَ الَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبانًا

ذ لِكَ تَقْديرُ الْعَزيزِ الْعَليمِ

۹۵. " Verily Allah is the splitter of the grain and the (date) stone. He brings out the living from the dead and He is the bringer of the dead from the living.

That is Allah! How then are you perverted? "

۹۶. " He is the Cleaver of the Daybreak, and He has made the night for rest, and the sun and the moon for reckoning. That is the ordaining of the All-Mighty, the All-Knowing."

### Commentary : verses ۹۵-۹۶

The Qur'ān has reasoned the wonders of creation and its surprising devices for disbelievers by saying:

" Verily Allah is the splitter of the grain and the (date) stone. ..."

Allah splits the dry and apparently lifeless seed, and brings a shoot of plant out of it. He also splits the dry pit and brings forth out of it a palm or other trees.

Or, the purpose of the term /fāliq/ may be that split which Allah has created on the seed and has divided it into two halves, which itself is one of the wonders of creation.

.However, Allah is the Creator of the grain and (date) stone

"... He brings out the living from the dead and He is the bringer of the dead from the living. ..."

Allah brings a fresh, green and alive plant out of a dry seed; and He is able to bring a dry seed out of a green, wet, and alive plant. This interpretation has been recorded by Zujāj.

In the Arabic language a green plant is called `an alive plant.' When the plant is cut off or becomes dry, they call it `dead.'

Hassan, Qattadah, Ibn-Zayd, and some others of the commentators say that it means Allah brings the living beings out of the soulless sperm, and He also brings the soulless sperm out of the living creatures. (١)

"... That is Allah ! How then are you perverted ? "

All these affairs are accomplished by Allah. Why do you turn away from the Truth ? Why do you leave out these clear evidences and follow some falsehood ? Why do you not contemplate so that you realize that it is not appropriate for you to take others as partner of Allah in your worships ? Allah is the One Who bestows upon you blessings, and Who splits the grain and from the grain and the (date) stone brings some farmings into existence.

" He is the Cleaver of the Daybreak, ..."

The Lord is He Who splits the darkness of night and brings the pillar of morning out of it. This meaning has been cited by many commentators.

Ibn-i-`Abbās says that the phrase means that Allah is the Creator of the morning. The verse continues saying:

"... and He has made the night for rest, ..."

Most of the commentators, including Ibn-i-`Abbās, say that this sentence means that Allah has made the night as a means for resting and tranquility. So, one of the blessings of Allah is that He has arranged the night for rest and the day for effort and

endeavour. Allah has set the night and the day one after the other, which itself is another reason to



---

۱ - ۱ And, as some Islamic literature indicates, there come forth some believing persons from some disblieving ones, and vice versa

.Allah's infinite Power

"... .and the sun and the moon for reckoning ..."

Allah made the moon and the sun rotating on their orbs. The sun passes the twelve parts of the zodiac during ۳۶۵. ۲۵ days. In its rotation, the moon also causes the lunar months and the lunar year to appear. The account of nights, days, months and years in people's lives is based on the rotation of the moon and the sun, as the Qur'ān says : (" The sun and the moon follow a reckoning." (۱

It also says : " ...Who created the night and the day and the sun and the moon; they (float, each in an orbit." (۲

This statement is a commentary on the above verse cited by Ibn-`Abbās, Sudday, .Qattādah, and Mujāhid

Through this phrase, Allah has pointed out that the account of the rotation of the moon and the sun in bargains, date and the time of people's worshippings, that He .has ordained, are neccessary for people and are adopted to their interests

".That is the ordaining of the All-Mighty, the All-knowing ..."

All of these, viz. cleaving the darkness of the night by the morning, the appropriation of the night for resting, and the moon and the sun being as a means of reckoning, are Allah's ordaining, the One Whose Power is infinite. So, there is none to be able to .disobey Him and His Power. He is aware of the interests and the device of people

****



---

Sura Ar-Rahman, No ۵۵, Verse ۵ ۱ -۱

Sura Al-Anbiya, No.۲۱, Verse ۳۳ ۲ -۲

۹۷- وَهُوَ الَّذی جَعَلَ لَکُمُ النُّجُومَ لِتَهْتَدُوا بِها

فی ظُـلُمـاتِ الْبَرِّ وَالْبَحْرِ

قَدْ فَصَّلْنَا الْآی-اتِ لِقَوْمٍ یَعْلَمُونَ

۹۸- وَهُوَ الَّذی اَنْشَاَکُمْ مِنْ نَفْسٍ و احِدَهٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

قَدْ فَصَّلْنَا الْآی-اتِ لِقَوْمٍ یَفْقَهُونَ

۹۷. " And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea. We have explained Our Signs for a people who know."

۹۸. " And it is He Who has produced you from one person, then there is a place of sojourn and a provisional repository. We have explained Our Signs for a people who understand."

#### Commentary : verses ۹۷-۹۸

Now, there is Allah's statement upon a subject which is the continuation of the former subjects and it is the reason of Unity and the evidence of Allah's Power. It says:

" And it is He Who has set for you the stars, that by them you might be guided in the darkness of the land and the sea. ..."

Allah (s.w.t.) has created stars for your benefit and that you take advantages from their light, their rising, and their stations in the darknesses of the deserts and the seas, so that you find your way. some of stars are located in front of us and some of them are at the back, some others are in the right and in the left. They are some guides for people in travelling toward cities, in finding the direction of Ka`bah, in recognizing the time during the night, and finding the direction of the ways in desert and the seas.

Balkhy, a commentator, says the phrase "... that by them you might be guided ..." does not denote to the meaning that stars have been created only for guiding people, but

Allah has created stars for some numerous

important benefits. If a person contemplates and takes care about small and large stars and their positions, orbits, relations and movements, and also takes care about the advantages of the sun and the moon and that how they are effective in the life, growth, and development of animals and plants, the veracity of this claim will be proved for him. If they were created for only guiding people, it would not be sensible and agreeable that some of them to be bigger than others and their orbs be different .from each other

In the commentary book of Ali-ibn-Ibrāhīm, it is cited that the objective meaning of .'(.`stars, here, is `the progeny of Muhammad (p.b.u.h

: The verse continues saying

".We have explained Our Signs for a people who know ..."

That is, Allah has stated His verses and has reasoned for the people who gain .knowledge through the way of contemplation

"... ,And it is He Who has produced you from one person "

Allah has created humankind from Adam. All of us have been created from Adam, and Eve, our mother. She had been created from the side of Adam. This creation itself is one of the favours of Allah upon human beings, because when all human beings are the children of one parents, the circumstances among them are more favourable in .the fields of cooperation, friendship and intimacy

: The verse adds

"... Then there is a place of sojourn and a provisional repository ..."

You have a place in the womb and a settlement in the grave, until the time you will be quickened. In other words, you have a place on the ground and a place for the .Hereafter with Allah

: The Qur'ān concludes the verse stating

".We have explained Our Signs for a people who understand ..."

That is, Allah has stated His reasons and verses in detail for those people who .possess understanding and take an example

The question is that why the Qur'ān says : "... for a people who understand." To answer this question, it can be said that the reason is that

only these people are those who utilize the Qur'ānic reasonings. Similar to this meaning is the phrase which says that only the pious are those who enjoy the .guidance of the Qur'ān

This concluding sentence of the verse has been mentioned both in the previous verse and in this verse in order to indicate that each one of these matters are separately worthy of being taken care and they are some evidences upon Oneness and Glory of .Allah

****

۹۹- وَ هُوَ الَّذی اَنْزَلَ مِنَ السَّماءِ ماءً

فَاَخْرَجْنا بِه نَباتَ کُلِّ شیْ ءٍ فَاَخْرَجْنا مِنْهُ خَضِرًا

نُخْرِجُ مِنْهُ حَبًّا مُتَراکِبًا وَمِنَ النَّخْلِ مِنْ طَ-لْعِها قِنْوانٌ دانِیَهٌ

وَجَنّ-اتٍ مِنْ اَعْنابٍ وَالزَّیْتُونَ وَالرُّمّانَ مُشْتَبِهًا وَغَیْرَ مُتَش-ابِهٍ

اُنْظُرُوا اِلی ثَمَرِه اِذا اَثْمَرَ وَیَنْعِه

اِنَّ فی ذ لِکُمْ لاَی-اتٍ لِقَوْمٍ یُؤْمِنُونَ

۹۹. " And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing, then from it We bring forth green (foliage) from which We produce grain piled up (in the ears);

and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach,

and gardens of grapes, olives and pomegranates, alike and unalike.

Look upon its fruit when it fructifies and ripens.

Verily, there are signs in that for a people who believe."

### Commentary : verse ۹۹

Following the former matters, which were stated upon the reasoning of Unity and Glory of Allah, this verse says that Allah sends down rain from cloud in the sky, by which the growth and development of all things come forth. That is the nutrition of beasts, birds, wild animals, and human beings are produced by means of it, in order that they consume it and develop. The verse says:

" And He it is Who sends down water from the sky and thereby We bring forth the shoot of every growing thing, ..."

Thus, the purpose of the Qur'ānic phrase /nabāt-a-kull-i-šay'in/ (the shoot of every growing thing) is something by which everything grows and develops.

The meaning of the verse may be that Allah has grown all kinds of

plants by means of rain. Therefore, the purpose of /kull-i-šay'/ is kinds of plants. Then, .water is the cause of appearance of plants and the growth of the living things

:The verse adds

(then from it We bring forth green (foliage ..."

Allah brings forth from rain, or from plants, some vegetations, and from the vegetations He brings forth grains and clusters like the clusters of wheet, sesame, .and the like

;(from which We produce grain piled up (in the ears ..."

,and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach "...

And from the spathes of the palm-tree, He brings forth some clusters of dates which are low-hanging and within reach. It is evident that a

palm-tree can sometimes be tall when its fruit is not always within reach, but when it is short, its fruit is naturally within reach. In this holy verse only the second sort is mentioned and the first sort has not been stated. In fact, the Qur'ān has sufficed citing one kind and the other kind has not been mentioned, because the hearer can .guess the other one by the frame of reference in the context

Some of commentators have said that the purpose of the term /dāniyah/ (within reach), mentioned in the verse, is that the fruit of the palm-tree, as a result of abundance and heaviness, has come down near the ground. Viz. the fruit of some of .palm-trees is so abundant and heavy, that its branches reach near the ground

There are some other trees the fruit of which has a sheath and a shell, too. It is only .that of palm-date that has not a sheath and a shell

Yet, Allah, the Glorious, has pointed to only the latter aspect in the verse and He has restrained from stating the rest aspects. The reason of this manner may be that ` .date ' contains many other advantages and it is also full of nutritives

: The verse continues saying

"... ,and gardens of grapes, olives and pomegranates ..."

By the means of water, Allah produces gardens of grapes, olives, and pomegranates. Olives and pomegranates are mentioned with together because their branches seem .to Arab full of leaves from top to bottom

"... alike and unalike ..."

Trees are rather similar to each other, but the tastes of their fruits are different. Some other commentators say that the phrase means that their leaves are similar to each other but their fruits are not.

It is better to say that all of them from one point are similar to each other, but from another point they are different.

"... Look upon its fruit when it fructifies and ripens ..."

Look as an exemplary that how trees fructify and how their fruits ripen and are used. That is, you may follow these stages which happen in it, from the day when the fruit appears on the branch of the tree until the day when the fruit ripens, together with the changes that occur in its taste, color, odour, and also its smallness and bigness, so that you comprehend that there is a Wise Creator in the course of both its creation and administration.

The concluding sentence of the verse is as follows:

"... Verily, there are signs in that for a people who believe."

Yes, in the creation of fruits and plants, with all the proper differences that they have, and the exact wise elaborateness which have been done in their structure, there are some clear and convincing evidences for the believing people that denote they have a Creator Who has adorned them with the ornament of creation knowingly and discerningly.

Regarding what we study today in botany about fruits when they come forth and then ripen, the proper importance that the Qur'ān has considered for fruits will be made manifest. The explanation of it is that fruits come into being like the birth of the offsprings in the world of animals. By some particular means (such as winds, insects and the like) stamens are separated in some special bags and are put down on the pistil of plant. After the act of pollinating and combining with each other, the first seed is formed. Then, some kinds of nutritive stuff around it, like some flesh, encompasses

.it

From the point of combination, this nutritious stuff contains various substances. Also, from the point of taste, and medical properties and nutritive properties these substances are extraordinarily different.

Sometimes one fruit (like pomegranates and grapes) contains hundreds seeds each of which, in potency, can itself be considered a tree. Every

p: ۲۰۴

.fruit, with its several levels, has an elaborate structure

This explanation is from one side. On the other side, from the time a fruit is green until when it completely ripens, there are different stages that the fruit mast pass. This subject is greatly considerable, since the innate laboratories of a fruit are continuously busy changing its chemical combinations until it reaches the last stage .and when the conditions of its chemical structure will be fixed

Every one of these stages by itself is an indication to the Glory and Power of the .Creator

But, it should be noted that, as the Qur'ān points out, only the believers, i.e. the observers of right and the seekers of truth can see these facts. Otherwise, with the eye of enmity and quarrelsomeness, or with heedlessness and carelessness, it is .impossible for anybody to see these facts

****

١٠٠- وَجَعَلُوا لِلّهِ شُرَكاءَ الْجِنَّ

وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَن-اتٍ بِغَيْرِ عِلْمٍ

سُبْح-انَهُ وَتَع-الى عَمّا يَصِفُونَ

١٠٠. "And they set up the jinn associates with Allah, while He created them,

and they falsely attributed to Him sons and daughters without knowledge.

Glory be to Him, and highly Exalted is He above what they ascribe (to Him)."

### Commentary : verse ١٠٠

Allah Is the Creator of All Things!

In this verse, and some verses next to it, the Qur'ān points to a part of improper and superstitious beliefs of pagans and the believers of some wrong schools of thought, accompanied with a logical answer to them. At first, it says:

"And they set up the jinn associates with Allah, ..."

Then, the Qur'ān answers to this superstitious imagination and, pointing to the creation of jinn, it says:

"...while He created them, ..."

How is it possible that a created being can be the associate of the Creator ? Association is the sign of being of the same class and in the same level, while a created creature can never be in the same level with the Creator.

Other supestition was that they believed in the existence of children for the Lord. The verse continues saying:

"...and they falsely attributed to Him sons and daughters without knowledge. ..."

In fact, the best reason for proving that these superstitious opinions are false is the same fact which can be understood from the phrase:

without knowledge". This means that they have no rational reason nor evidence for"
.these superstitions

The question is that which sects attributed sons to Allah. In some other verses, the Qur'ān has mentioned two groups who towed that false

idea. One of those two groups were Christians who believed Jesus was God's son. And .the other was the Jews who believed Ezra was His son

But, Sura Taubah, No. ٩, verse ٣٠ denotes that the belief in the existence of son for the Lord was not allocated to the Christians and the Jews. This wrong idea had existed .among the former people with superstitious schools of thought, too

Now, what about the belief in the existence of daughters for the Lord ? In Sura Az-: Zukhruf, No. ۴٣, verse ١٩, the Qur'ān itself says

And they make the angels who are the servants of the Beneficent (God) - female" "... ((divinities

But, at the end of the verse under discussion the Qur'ān nulifies all these superstitious imaginations and these vain baseless fancies, and, by an expressive and clear : sentence, it says

".(Glory be to Him, and highly Exalted is He above what they ascribe (to Him..."

****

## Section ۱۳: Allah the Creator and Knower of everything

### Point

Allah the Creator of the heavens and the earth, The Divine Unity polytheism to be gradually

.wiped out Not to abuse false gods lest the infidels might ignorantly abuse Allah

۱۰۱- بَدِيعُ السَّمـ‌و اتِ وَالْاَرْضِ اَنّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ ص‍احِبَةٌ

وَخَلَقَ كُلَّ شَيْ ءٍ وَهُوَ بِكُلِّ شَيْ ءٍ عَليمٌ

۱۰۲- ذ لِكُمُ اللّهُ رَبُّكُمْ لا اِل‍هَ اِلّا هُوَ

خ‍الِقُ كُلِّ شَيْ ءٍ فَاعْبُدُوهُ وَهُوَ عَلى كُلِّ شَيْ ءٍ وَكيلٌ

.۱۰۱ " (He is the) Diviser of the heavens and the earth ! How can He have a child while there is for Him no consort, and He created everything, and He is All-Knowing of all " ? things

.۱۰۲ " That is Allah your Lord, there is no god but He, the Creator of everything.

".Therefore worship Him, for He is Guardian over all things

#### Commentary : verses ۱۰۱-۱۰۲

: This verse answers to the superstitious beliefs. At first, it says

" (He is the) Diviser of the heavens and the earth ! ..."

The Qur'ānic term /badī`/ means `the producer of something new without having a precedent'. That is, Allah, Glory be to Him, has brought the heavens and the earth into .being without any previous substance, or design and plan

Moreover, how is it possible that He can have a child while He has not a spouse ? The : verse says

"... ,How can He have a child while there is for Him no consort ..."

Basically, He does not need a spouse, and who can be His spouse when He has ? created all creatures

p: ۲۰۸

Once more the Qur'ān emphasizes the rank of Allah's creative power in respect to all existing things and all human beings, and His Scientific Omnipotence in respect to all :of them, and says

" ? and He created everything, and He is All-Knowing of all things …"

****

After mentioning the creative power of Allah in respect to all things, and bringing the heavens and the earth into existence, and that He is Glorified to have body and bodily issues, or to have any spouse and child, and that His Scientific Omnipotence in respect :to everything and all affairs, it concludes thus

"… ,That is Allah your Lord "

And, since there is none to have some attributes like them, then none is eligible to be worshipped save Allah. He is both the Lord and the Creator. Therefore, only Allah .(s.w.t) can be the deity. Thus do worship Him

:The verse continues saying

.there is no god but He, the Creator of everything …"

"… ,Therefore worship Him

In order to cut out any hope to anything except the hope to Allah, and to eradicate any idolatry and, in general, any reliance to other than Allah, at the end of the verse it :adds

".for He is Guardian over all things …"

****

۱۰۳- لا تُدْرِكُهُ الْأَبْص-ارُ وَهُوَ يُدْرِكُ الْأَبْص-ارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

The eyes do not perceive Him, but He perceives the eyes, He is the All-Subtle, " .۱۰۳
".the All-Aware

**Commentary : verse ۱۰۳**

In order to prove Allah's sovereignty and Guardianship over every thing, and to prove
: His difference from the whole creatures, it says

"... ,The eyes do not perceive Him, but He perceives the eyes "

Allah is the bestower of kinds of blessings, and He is aware of all details and cognizant of everything. He knows the expedients of the servants as well as their needs. .Therefore, He treats them as His Grace requires

"He is the All-Subtle, the All-Aware ..."

In fact, the one who wants to be guardian, educator, and shelter of every existence .should be qualified with these attributes

Allah is not Seen by the Eyes

Rational demonstrations (proofs) testify that Allah can never be seen by vision, because eyes can see only substances, or some of the qualities of substances. Then, something which is not a substance, nor it is the quality of a substance, is never seen by vision. In other words, if something is seen by vision, it certainly should have place, direction, and material, while He, the Exalted, is above all these things. Allah is an infinite Essence, that is why He is beyond the world of material. In the world of .material, everything is finite and limited

It has been narrated from Imam Ridā (a.s.) who said : "The objective meaning of /'abṣār/ (the eyes) is not the eyes of head, but it is the eye of heart, the insight. " That is, He (s.w.t.) is beyond apparition, suspicion, and imagination. He cannot be contained in any body's imagination, and none can comprehend the howness of His Essence. (At-Tafsīr-ul-Burhān, Vol. ۱, PP. ۵۴۷, ۵۴۸; Tafsīr-uṣ-Ṣāfī, P. ۱۴۵; Tafsīr. Jawāmi`-ul-

(Jāmi`, P. ۲۳۰; and Nūr-uth-Thaghalayn, Vol. ۱, P. ۷۵۴

۱۰۴- قَدْ جاءَكُمْ بَصائِرُ مِنْ رَبِّكُمْ

فَمَنْ اَبْصَرَ فَلِنَفْسِه وَمَنْ عَمِىَ فَعَلَيْها وَما اَنا عَلَيْكُمْ بِحَفيظٍ

Certainly clear proofs have come to you from your Lord. Whoever therefore " .۱۰۴ sees (with insight), it is to his own gain, and whoever be blind, it is to his own loss; and ".I am not a keeper over you

**Commentary : verse ۱۰۴**

"... ,Certainly clear proofs have come to you from your Lord "

The term /baṣā'ir/ is the plural form of /baṣīrat/ which means some indications and guidances by which the truth will be manifested. It also means the light of the heart (mind), while /baṣar/ means the light of the eye. Then the phrase means that they have come to you from your Lord with the purpose of paying attention to this matter .that what is right to Allah and what is not

By means of the divine revelation, there have come down some information which are .(considered as a light and the power of sight for your hearts (minds

Whoever therefore sees (with insight), it is to his own gain, and whoever be blind, it ..." ;is to his own loss

That is, the person who looks at the Truth and believes in it, has worked for his own .profit; and the one who relinquishes it, has acted toward his own loss

It is understood from this verse that people are not obliged in doing their affairs. They .are free and authorized in choosing them and performing them

Then, the revelation commands the Prophet (p.b.u.h.) to tell those people that he is not a protector of them to keep their deeds and to give them rewards, but he is only .an admonisher, while Allah is their protector

: The verse says

".and I am not a keeper over you ..."

****

p: ۲۱۱

۱۰۵- وَكَذ لِكَ نُصَرِّفُ الْاى-اتِ وَلِيَقُولُوا دَرَسْتَ

وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

:(And thus do We repeat the Signs, that they may say (unto you " .۱۰۵

,' You have studied `

".and that We may make it clear to a people who know

**Commentary : verse ۱۰۵**

In order to emphasize that the final decision for choosing the way of right and the way of wrong is upon the servants of Allah themselves, the verse says :

"... And thus do We repeat the Signs "

But a group of the opponents may oppose you and, without having any authentic evidence or research, they say that you have learnt these lessons from the Jews and the Christians, which have been taken from their revealed Books.

"... ,' that they may say (unto you): ` You have studied ..."

Yet, Our aim is that We make it manifest for those who have knowledge and understanding.

".and that We may make it clear to a people who know ..."

****

۱۰۶- اِتَّبِعْ ما اُوحِیَ اِلَیْکَ مِنْ رَبِّکَ

لا اِلـهَ اِلّا هُوَ

وَاَعْرِضْ عَنِ الْمُشْرِکینَ

;Follow what is revealed to you from your Lord; there is no god but He " .۱۰۶

".and turn away from the polytheists

**Commentary : verse ۱۰۶**

Here, the Qur'ān has defined the duty of the Prophet (p.b.u.h.) against the .quarrelsomenesses, rancours, and accusations of the opponents

This holy verse implies that his duty is to follow whatever has been revealed to him .(p.b.u.h.) from the side of Allah (s.w.t.), the Lord, and that there is no diety but He

:The verse says

"... ;Follow what is revealed to you from your Lord; there is no god but He "

His duty is also to be heedless toward polytheists, their undue accusations, and their : vain words. It says

".and turn away from the polytheists ..."

In fact, this verse is a kind of soothing and spiritual strengthening for the Prophet (p.b.u.h.), so that he can be ever firm in his strong determination and that he .withdraws aught

****

۱۰۷- وَلَوْ شاءَ اللّهُ ما اَشْرَكُوا وَما جَعَلْن-اكَ عَلَيْهِمْ حَفيظًا

وَما اَنْتَ عَلَيْهِمْ بِوَكيلٍ

And had Allah pleased, they would not have associated others (with Him), and " .۱۰۷
,We have not made you a keeper over them

".nor are you over them a guardian

### Commentary : verse ۱۰۷

This fact is confirmed again in this verse that Allah does not please to force them to .believe in Truth

"... ,(And had Allah pleased, they would not have associated others (with Him "

Also, the holy verse emphasizes on the same subject which was mentioned before, : saying

"... ,and We have not made you a keeper over them ..."

: As your duty is not to force them to believe, then

".nor are you over them a guardian ..."

The tone of these verses are greatly considerable from this point of view that belief in .Allah and in Islam can never have the obligatory state

Hence progression in this way should be performed through the way of logic, reasoning and penetrating in the souls and minds of people. The reason of this idea is that an obligatory belief is worthless. The important matter is that people .comprehend the facts and accept them with their own authority and will

****

۱۰۸- وَلا تَسُبُّوا الَّذینَ یَدْعُونَ مِنْ دُونِ اللّهِ

فَیَسُبُّوا اللّهَ عَدْوًا بِغَیْرِ عِلْمٍ کَذ لِکَ زَیَّنّا لِکُلِّ اُمَّهٍ عَمَلَهُمْ

ثُمَّ اِلی رَبِّهِمْ مَرْجِعُهُمْ فَیُنَبِّئُهُمْ بِما کانُوا یَعْمَلُونَ

۱۰۸. " And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge. Thus unto every nation have We made their behaviour seem fair. Then unto their Lord is their return, so He will inform them of what they used to do."

### Commentary : verse ۱۰۸

In this verse, Allah emphasizes on this meaning that idols and deities of the pagans should never be abused. This action causes the holy Essence of Allah to be abused by them, revengefully and unjustly, because of their ignorance.

As it is understood from some Islamic traditions, it happened that sometimes some of the believers who were seriously unbecoming from the phenomenon of idolatry, used indecent language and abused the idols of the pagans. The Qur'ān explicitly prohibited that action. From the point of Islam, having modesty and observing the principles of discipline, and courtesy in speech is necessary for a believer, even if it is before the most superstitious and the worst wrong religions. It is not possible to prevent a person from a wrong way by means of abusing him, because everybody is zealous unto his own beliefs and deeds. The verse says:

" And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge, ..."

However, every sect or group of people think that their conduct is fair, because it is as their nature pleases, but, in the meantime, they have been introduced the Truth in order that they act accordingly and avoid the falsehood. The verse continues saying:

"... thus unto every nation have We

made their behaviour seem fair. Then unto their Lord is their return, so He will inform

".them of what they used to do

p: ۲۱۵

۱۰۹- وَاَقْسَمُوا بِاللّهِ جَهْدَ اَيم-انِهِمْ لَئِن جاءَتْهُمْ ايَةٌ

لَيُؤْمِنُنَّ بِها

قُلْ اِنَّمَا الْاى-اتُ عِندَ اللّهِ

وَما يُشْعِرُكُمْ اَنَّها اِذا جاءَتْ لا يُؤْمِنُونَ

.۱۰۹ " And they swore by Allah with the strongest of their oaths,

that if a sign came to them they would most certainly believe in it. Say:

` Signs are only with Allah '.

And what should make you know that when it comes they will not believe ? "

**Commentary : verse ۱۰۹**

Once a group of pagans of the Quraysh (۱) came to the Prophet (p.b.u.h.) and said that he should bring some miracles like those of Moses and Jesus (a.s.), so that they could believe in him. The Messenger of Allah (p.b.u.h.) asked them what action he should do. They answered him that he should change the Safa mount (located in Mecca) into gold, restore the dead to life, show them the Lord and the angels, and so on. They swore that in that case they would believe.

Gabriel came down and revealed the verse to the Messenger of Allah (p.b.u.h.) indicating that miracles are done according to Allah's Will, not according to their desires.

Moreover, some suggestions that some ignorant people offer are sometimes opposite to human intelligence. It is not such that the world become the hall of exhibition and the system of existence changes with the desires of some pagans.

Gabriel brought the divine message to the holy Prophet (p.b.u.h.) indicating that if the Prophet (p.b.u.h.) wished, his invitation would be accepted; but if they did not believe in Islam, all of them would be

---

۱-۱ The Quraysh were the noblest tribe of Arabia, the tribe to which the holy Prophet himself (p.b.u.h) belonged. They had the custody of the Ka'bah, the central shrine of Arabia

punished seriously and they would be destroyed. So, if their desires were not performed and they were not paid attention to, they might repent and turn to the right way. Then, the Prophet (p.b.u.h.) accepted it too, and the verse was revealed :saying

,And they swore by Allah with the strongest of their oaths "

.that if a sign came to them they would most certainly believe in it

.' Say: ` Signs are only with Allah

" ? And what should make you know that when it comes they will not believe

****

۱۱۰- وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْص-ارَهُمْ کَما لَمْ یُؤْمِنُوا بِهِ اَوَّلَ مَرَّهٍ

وَنَذَرُهُمْ فی طُغْیِ-انِهِمْ یَعْمَهُونَ

And (because of pertinacities of infidels) We will turn their hearts and their " .۱۱۰ ;sights, even as they did not believe in it the first time

".and We will leave them in their contumacy wandering blindly

**Commentary : verse ۱۱۰**

Here, in this verse, Allah announces that as the retribution of their sin and their wrong .conduct, He will derange their sights and their hearts

That is, Allah is cognizant of the secrets of the hearts and the treachery of eyes, and .(He sees their inward (state) which is opposite to their apparent (aspect

Allah, the Exalted, knew that there was something in those hearts and eyes which was different from what they claimed. Therefore, if the prophetic miracles that they asked for were performed, they could not believe in him yet. It was similar to the condition of their former people when they did not believe in the verses that were .revealed for the first time

Therefore, they will be left to themselves so that they be entangled with their own sins and disobedience. They will sink in their meanness, and remain bewildered. .Hence, as a result of their disobedience, they will be punished in the Hereafter

And (because of pertinacities of infidels) We will turn their hearts and their sights, " ;even as they did not believe in it the first time

".and We will leave them in their contumacy wandering blindly

****

## Section ۱۴: Every Apostle Had an Enemy

### Point

Opposition to the Truth from the polytheists in all ages Every apostle had an enemy

.Polytheism totally opposed to Islam

۱۱۱- وَلَوْ اَنَّنا نَزَّلْنا اِلَيْهِمُ الْمَل-ئِكَةَ

وَكَلَّمَهُمُ الْمَوْتى وَحَشَرْنا عَلَيْهِمْ كُلَّ شىْ ءٍ قُبُلاً

ما كانُوا لِيُؤْمِنُوا اِلاّ اَنْ يَشاءَ اللّهُ

وَل-كِنَّ اَكْثَرَهُمْ يَجْهَلُونَ

۱۱۱. " And even if We sent down the angels to them,

and the dead spoke to them, and We mustered all things before them, (even then) they would not believe, unless Allah pleases;

but most of them (deliberately) ignore."

### Commentary : verse ۱۱۱

The purpose of these holy verses is to make clear that some of the seekers of surprising miracles are not true in their demands and their aim is not to embrace the Truth. That is why some of their wishes (like that Allah comes in front of them) are basically impossible.

In this verse, the Qur'ān explicitly says that had their demands been fulfilled in the same form that they wanted, and the angels had been sent down upon them, and the dead had come to speak with them, and in short whatever they had wished were provided for them, even then, they would not believe. Here is the verse :

" And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them, (even then) they would not believe, ..."

Then, to emphasize on the matter, it implies that it is in one case

p: ۲۱۹

possible that they believe and that is in the case that Allah forces them to accept the Faith by His Sovereign Will :

"... Unless Allah pleases; ..."

And, it is evident that this sort of Faith will contain no training income and no effect of perfection.

So, at the end of the verse, it adds :

"... but most of them (deliberately) ignore."

****

۱۱۲- وَكَذ لِكَ جَعَلْنا لِكَلِّ نَبِيٍّ عَدُوًّا شَی-اطينَ الْإِنسِ وَالْجِنِّ

يُوحى بَعْضُهُمْ اِلى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

وَلَوْ شاءَ رَبُّكَ ما فَعَلُوهُ فَذَرْهُمْ وَما يَفْتَرُونَ

۱۱۲. " And thus did We assign for every prophet an enemy, the satans from humans and jinn, who (secretly) inspire each other with flashy words to deceive (them). And had your Lord pleased they would not have done it.

(Allah's way of treatment is freedom of men) therefore,

leave them with what they forge. "

#### Commentary : verse ۱۱۲

It was said in the former verses that the hostility of the stubborn enemies against the holy Prophet (p.b.u.h.) was not confined to him alone, but other prophets had such enemies, too. In this verse, it says :

" And thus did We assign for every prophet an enemy, the satans from humans and jinn, ... "

And their manner was that they spoke some charming words secretly and occasionally, by whispering to each other, in order to deceive them.

The verse says :

"... who (secretly) inspire each other with flashy words to deceive (them). ... "

Yet, it should not be made mistake, and if Allah pleased, He could forcefully stop them doing that. The verse says :

"... And had your Lord pleased they would not have done it. ... "

But Allah did not do that because He wished to let people act freely in a scene where they can be tested, improved and trained.

Therefore, at the end of the verse, He commands His Messenger that he never pays attention to these followers of Satans and that he leaves both them and their .accusations with themselves

Allah's way of treatment is freedom of men) therefore, leave them with what they) ..." ".forge

****

p: ٢٢١

۱۱۳- وَلِتَصْغی اِلَيْهِ اَفْئِدَهُ الَّذینَ لا یُؤْمِنُونَ بِالْاَخِرَهِ

وَلِیَرْضَوْهُ وَلِیَقْتَرِفُوا ما هُم مُقْتَرِفُونَ

۱۱۳. " And (the result of those Satanic inspirations is) so that the hearts of those who do not believe in the Hereafter, may incline to it,

and that they may be well-pleased with it (the flashy words) , and that they may commit (the evil) they were committing."

### Commentary : verse ۱۱۳

The consequence of the charming suggestions and deceitful preaches of the satans is recited in this verse, as follows:

" And (the result of those Satanic inspirations is) so that the hearts of those who do not believe in the Hereafter, may incline to it, ..."

Then, it adds that the end of this inclination will be a complete consent to the Satanic deeds. Here is the verse:

"... and that they may be well-pleased with it (the flashy words), ..."

Therefore, the end of them all, in this world, will be committing kinds of sins, indecencies, and vices, and, consequently, they will be involved with the result of the same corruptous people who had been before them in the history of the world.

"... and that they may commit (the evil) they were committing."

****

۱۱۴- اَفَغَيْرَ اللّهِ اَبْتَغى حَكَمًا وَهُوَ الَّذى اَنْزَلَ اِلَيْكُمُ الْكِتـابَ مُفَصَّلاً

وَالَّذينَ اتَيْنـاهُمُ الْكِتابَ يَعْلَمُونَ اَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ

فَلا تَكُونَنَّ مِنَ الْمُمْتَرينَ

Say:) ` Shall I seek a judge other than Allah, while it is He Who has sent down to) " .۱۱۴ ? you the Book, (fully) explained

And those whom We have given the Book know that it has been sent down from your ".Lord with the truth, so be not you of the doubters

### Commentary : verse ۱۱۴

In fact, this verse is the conclusion of the previous verses. It indicates that, with all these clear verses which were recited, whom should be accepted as an arbitrator ? : The verse says

"... ,Say:) ` Shall I seek a judge other than Allah) "

This heavenly Book explains all the necessary training facts of man and has separated between right and wrong, light and darkness, and disbelief and Faith; and .it is Allah Who has sent it down to you

: Concerning this meaning, the Qur'ān continues saying

"...? while it is He Who has sent down to you the Book, (fully) explained ..."

Then, addressing the Prophet (p.b.u.h.), the verse implies that not only he and the Muslims know that this Book is from Allah, but also the people of the Book (The Jews and the Christians), who have seen the Signs of this heavenly Book in their own Books, know that this Book has been sent down from the Lord with the Truth. The verse says :

And those whom We have given the Book know that it has been sent down from ..." "... ,your Lord with the truth

Therefore, there is no place of any doubt and hesitation in it, and you, O' Our .Messenger, never doubt in it

".so be not you of the doubters..."

****

۱۱۵- وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً

لا مُبَدِّلَ لِكَلِمـاتِه

وَهُوَ السَّميعُ الْعَليمُ

And perfected is the Word of your Lord in truth and justice; there is naught that " .۱۱۵ ".can change His Words, and He is All-Hearing, All-Knowing

### Commentary : verse ۱۱۵

In this verse, The Qur'ān, addressing the Prophet (p.b.u.h.), indicates that his Lord's Word was completed in truth and justice, so that no one can change its containing .words, and the Lord is All-Hearing, All-Knowing

:The verse says

And perfected is the Word of your Lord in truth and justice; there is naught that can " ".change His Words, and He is All-Hearing, All-Knowing

The objective meaning of the term `word', mentioned in the above verse, is `The Qur'ān', since in the former verses the subject matter was also recited upon `The .'Qur'ān

Indeed, the verse refers to the fact that there is no doubt about the Qur'ān, because it is perfect and faultless in any respects. Its facts upon history and its information .about events are all true, and its ordinances and laws are utterly just

Some of the commentators, attaching this verse, have reasoned to the impossibility of influencing in perverting the Qur'ān. They say that the phrase : "... There is naught that can change His Words ..." points to this fact that nobody is able to cast any change in the Qur'ān, neither from the point of the Arabic spelling of the words, nor from the point of the information of the events, nor from the point of ordinances and .laws

Therefore, this heavenly Book, which must be the guide of humankind until the end of

the world, will be secured and protected from the larceny of treacherous persons and .distorters

****

p: ۲۲۴

۱۱۶- وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلُّوكَ عَنْ سَبيلِ اللّهِ

اِنْ يَتَّبِعُونَ اِلاَّ الظَّنَّ وَاِنْ هُمْ اِلاّ يَخْرُصُونَ

.۱۱۶ "And if you obey most of those in the earth, they will lead you astray from the way of Allah. They follow nothing but conjecture;

and they do nothing but surmise. "

**Commentary : verse ۱۱۶**

It was said before that the current Sura was sent down in Mecca. At that time Muslims were intensively in minority. Concerning this minority and the conclusive majority of idol worshippers and the opponents of Islam, sometimes it might happen that some persons suspected that why there were so many followers of idolatry while that creed was futile and false, and if Muslems were right, why they were so few.

To remove this sort of imagination, the verse addresses the Prophet (p.b.u.h.) and says:

"And if you obey most of these in the earth, they will lead you astray from the way of Allah. ..."

In the next sentence of the verse, the Qur'ān states the reason of this subject. It points out that the reason of it is that they do not behave upon logic and a correct thought. Their guide is conjecture based on delusion, and some imaginations polluted with low desires, lusts and lies. The verse says:

"... They follow nothing but conjecture; and they do nothing but surmise. "

****

۱۱۷- اِنَّ رَبَّکَ هُوَ اَعْلَمُ مَنْ یَضِلُّ عَنْ سَبیلِه

وَهُوَ اَعْلَمُ بِالْمُهْتَدینَ

Verily your Lord knows best those who stray from His way, and He (also) knows " .۱۱۷ ".best those who are guided

**Commentary : verse ۱۱۷**

In view of the fact that the concept of the previous verse is that mere majority can not show the way of truth and it is not the reason of right, the result of it is that the way of truth should be taken only from the source of Allah, although the followers of .truth are in minority

The Qur'aān makes the reason of this matter clear in this verse. It points out that your Lord, Who is aware of all things and there is not the least mistake in His endless knowledge, knows best which way is the way of astray and which way is the way of .guidance, and, then, He knows best the misguided and the guided

: The verse says

,Verily your Lord knows best those who stray from His way "

".and He (also) knows best those who are guided

****

۱۱۸- فَكُلُواْ مِمّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ

اِنْ كُنْتُمْ بِ-ای-اتِه مُؤْمِنينَ

Therefore, eat (the meat) of that over which Allah's name has been mentioned, " .۱۱۸ ".if you are believers in His Signs

### Commentary : verse ۱۱۸

#### The effects of paganism

:The Effects of Paganism Should be Removed Totally

Through previous verses, the reality of Unity was proved, and the falsehood of .paganism and idolatry was made manifest

One of the results of this question is that Muslims should avoid consuming the meat of the animals slaughtered by the name of idols. They should use only the meat of those .animals which are slaughtered by the name of Allah

: Concerning this meaning, the Qur'ān says

Therefore, eat (the meat) of that over which Allah's name has been mentioned, if " ".you are believers in His Signs

That is, the Faith is not only a bare claim, a lonely statement, and a simple belief. But it .should be proved through practice, too

.The person who believes in Allah, will consume only these kinds of meat

****

۱۱۹- وَما لَكُمْ اَلاّ تَأْكُلُوا مِمّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ

ما حَرَّمَ عَلَيْكُمْ اِلاّ مَا اضْطُرِرْتُمْ اِلَيْهِ وَاِنَّ كَثيرًا لَيُضِلُّونَ بِاَهْوائِهِمْ بِغَيْرِ عِلْمٍ

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدينَ

۱۱۹. " And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned,

while He has (already) explained for you what He has forbidden unto you, except what you are compelled to (eat)?

And indeed many (people) mislead (others) by their desires, without any knowledge.

Verily, your Lord knows best the transgressors."

### Commentary : verse ۱۱۹

In this verse, the Qur'ān says why you do not eat from the meat of those animals over which the name of Allah has been mentioned, while He has detailed for you what has been made unlawful for you. The verse says:

"And what has happened to you that you do not eat (the meat) of that over which Allah's name has been mentioned, while He has (already) explained for you what He has forbidden unto you, ..."

Then, one case has been exceptioned from this general law. It says:

"... except what you are compelled to (eat)? ..."

This condition may come forth for a person in the desert or in a deserted place because of an intensive hunger or being captured in the grips of some pagans who force the one against this matter.

After that statement, it adds:

"... And indeed many (people) mislead (others) by their desires, without any

"... .knowledge

Then, at the end of the verse, it says that Allah is fully aware and knows best those who are transgressors. These are those who not only go astray from the straight and true path, but also, attaching false proofs, try to mislead others. The verse says :

".Verily, your Lord knows best the transgressors ..."

p: ۲۲۸

۱۲۰- وَذَرُوا ظ-اهِرَ الْإِثْمِ وَباطِنَهُ

إِنَّ الَّذينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِما كانُوا يَقْتَرِفُونَ

۱۲۰. " And abandon outward sin and the inward one;

verily those who commit sin soon shall be recompensed with what they used to commit."

**Commentary : verse ۱۲۰**

Since some people usually commit this unlawful action (fornication) hiddenly, following that meaning, in this verse, as a general law, the Qur'ān says:

" And abandon outward sin and the inward one; ..."

It is said that at the Age of Ignorance some people believed that fornication was not a vice when it was done secretly, and it was considered a sin when it was committed manifestly.

Even now, in the present century, there are some persons who have practically accepted this logic of the Age of Ignorance, and they fear committing only the outward sins. Such people, having no feeling of incommodity, easily commit some hidden sins. The above-mentioned verse seriously condemns this logic.

Then, as a remembrance, the verse warns the sinners to the evil fate which waits for them, and says:

"... verily those who commit sin

soon shall be recompensed with what they used to commit."

****

۱۲۱- وَلا تَأْكُلُوا مِمّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ وَاِنَّهُ لَفِسْقٌ

وَاِنَّ الشَّى-اطينَ لَيُوحُونَ اِلى اَوْلِيائِهِمْ لِيُج-ادِلُوكُمْ

وَاِنْ اَطَعْتُمُوهُمْ اِنَّكُمْ لَمُشْرِكُونَ

And do not eat (anything) of that over which Allah's name has not been " .۱۲۱ mentioned (at the time of slaughter) and that is indeed transgression, and verily the Satans inspire unto their friends to dispute with you, and if you obey them, you will ".(indeed be polytheists, (too

**Commentary : verse ۱۲۱**

This verse emphasizes on the negative aspect of the matter and its concept of : prohibition. It says

And do not eat (anything) of that over which Allah's name has not been mentioned " "... ((at the time of slaughter

Then, through a short sentence, it negates this action again, and implies that this work is a mischief, a sin, and going out from the path and manner of servitude of Allah : and obeying His commandment. It says

"... ,and that is indeed transgression ..."

And, in order that some simple hearted Muslims would not be affected by their satanic : temptations, it adds

"... ,and verily the Satans inspire unto their friends to dispute with you ..."

But, beware that if you submit to their temptations, you will be counted among : pagans, too. The verse says

".(and if you obey them, you will indeed be polytheists, (too ..."

This dispute and temptation may refer to that very logic that pagans inspired unto each other. They said that they ate the meat of the dead animals because the Lord

had slaughtered them. That is, if they do not eat the meat of carrions, it is a kind of heedlessness to the deed of Allah.

Some commentators have said that pagans of Arab had learnt it from Zoroastrians. Pagans were inattentive of the fact that the head of whatever dies naturally, besides that it often dies because of a disease, has not been cut, and, therefore, the dirty blood of its body has remained among the levels of its meat. This blood decays thereafter, and surely pollutes the meat, too.

## Section ۱۵: The Arch Enemies

### Point

.The enemies' plots Enemies shall not succeed They shall meet disgraceful end

۱۲۲- اَوَ مَنْ كانَ مَيْتًا فَاَحْيَيْن-اهُ وَجَعَلْنا لَهُ نُورًا

يَمْشى بِه فِى النّاسِ

كَمَنْ مَثَلُهُ فِى الظُّ-لُم-اتِ لَيْسَ بِخارِجٍ مِنْها

كَذ لِكَ زُيِّنَ لِلْك-افِرينَ ما كانُوا يَعْمَلُونَ

۱۲۲. " Is he who was dead (with ignorance and polytheism) and we gave him life (by Our guidance) and provided him with a light by which he walks among the people, as one whose likeness is in the shadows (of ignorance and polytheism) and he cannot come forth from them ? Thus has been made fair seeming for the disbelievers what they were doing."

### Commentary : verse ۱۲۲

In this verse, a person who has been misguided and Allah has guided him thereafter, is resembled to a person who has been dead and He has given him life. For such a person, Allah has appointed a light by which he can diffuse light among people. And He has resembled the person who has remained in his misguidance to a person who walks in darkness without having a guide, and he does not go out from that darkness.

The Qur'ān says:

" Is he who was dead (with ignorance and polytheism) and we gave him life (by Our guidance) and provided him with a light by which he walks among the people, as one whose likeness is in the shadows (of ignorance and polytheism) and he cannot come forth from them ? ..."

However, the purpose of this light, mentioned in the above verse, is

not only `the Qur'ān' and `the trainings of the Prophet (p.b.u.h.)', but, in addition to these, belief in Allah gives man a new insight, and a fresh concept, which broads the scope of his vision from the material life, and from the inside of the material world, .high up towards an extraordinary open vast world

Under the ray of this light, the one can find his way of life among people and can be saved from a lot of mistakes which others may be entangled with because of greed and avarice. Without that light, the one may fall in such mistakes as a result of .materialistic thought, and domination of selfishness and low desires

: There is a holy phrase, recorded in Islamic narrations, which says

.A believer looks by means of Allah's light." This phrase is a hint to this very fact "

****

۱۲۳- وَکَذ لِکَ جَعَلْنا فی کُلِّ قَرْیَهٍ اَکَ-ابِرَ مُجْرِمیها

لِیَمْکُرُوا فیها وَما یَمْکُرُونَ اِلاّ بِاَنْفُسِهِمْ

وَما یَشْعُرُونَ

۱۲۳. " And thus We have appointed in every town its leading criminals that they may plot therein. Yet they do not plot except against their own selves but they are not aware."

**Commentary : verse ۱۲۳**

The content of this verse points to the situation of the misguided chiefs and the leaders of infidelity and mischief. It implies that Allah has appointed some leading persons in every town who take the way of committing sin, and by means of plot and deceit, they pervert people from the straight path. The Qur'ānic text is recited :

" And thus We have appointed in every town its leading criminals that they may plot therein. ..."

That is, the final end of disobedience and committing abundant sins was that they became the robbers of the way of truth, and misled the servants of Allah from the straight path.

So, at the end of the verse, the Qur'ān continues saying :

"... Yet they do not plot except against their own selves but they are not aware."

It is clearly understood from this verse that the source of corruptions and calamities, which encompass some societies, is the mischievous men of authority and outstanding men inside these societies. These are those who, by kinds of plot and deceit, change the way of Allah and conceal the feature of truth from people.

****

۱۲۴- وَاِذا جاءَتْهُمْ ايَةٌ قالُوا لَنْ نُؤْمِنَ حَتّى

نُؤْتى مِثْلَ ما اُوتِىَ رُسُلُ اللّهِ

اَللّهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسالَتَهُ سَيُصيبُ الَّذينَ اَجْرَمُوا صَغارٌ عِندَ اللّهِ

وَعَذابٌ شَديدٌ بِما كانُوا يَمْكُرُونَ

And when a Sign (from Allah) comes to them, they say: ` Never will we believe " .۱۲۴ .until we are given the like of what was given to Allah's apostles

Allah knows best where to place His apostleship. Soon there shall befall those who are guilty humiliation from Allah and a severe punishment because of the plots they used ".to devise

### Occasion of Revelation of verse ۱۲۴

It has been narrated that this verse was revealed about a pagan by the name of Walīd-ibn-Muqayrah. He was one of the well-known chiefs of the idol worshippers. He was considered as their reflective faculty. He told the Prophet (p.b.u.h.) that if prophecy were true, he was deserved to take that rank more than him because of both his age, that was elder than the Prophet, (p.b.u.h.), and his wealth, which was .(.more abundant than that of his (p.b.u.h

### Commentary : verse ۱۲۴

#### .Allah Appoints Prophets

In this verse, the Qur'ān shortly, but expressively, points to the kind of thoughts and rediculous claims of these false leaders, or as the Qur'ān says : "... its leading criminals : ...",. when it says

And when a sign (from Allah) comes to them, they say: ` Never will we believe until " "... .we are given the like of what was given to Allah's apostles

The Qur'ān gives them a clear answer, and implies that it is not necessary for them to teach Allah how He appoints His prophets and messengers, and among whom He : might choose them, because

"... .Allah knows best where to place His apostleship ..."

It is evident that messengership relates neither to age and wealth nor to the circumstances of tribes. But, before mentioning anything else, the necessary conditions of it are : spiritual receptiveness, purity of inward, noble human virtues, splendid thoughts, strong decisions, and, finally, an extra ordinary piety and morality with the stage of inerrancy. The existence of these qualities, especially the quality of the receptiveness of the rank of inerrancy; are some things that none knows exept Allah. How far the difference is between these conditions and what they have ! mentioned

The successor(s) of the Prophet (p.b.u.h.) should also have all the qualities and conditions of the Prophet (p.b.u.h.), except revelation and divine legislation. That is, such a successor is both the protector of the religion and divine laws, and the guardian of the religion and its regulations, and the spritual and material leader of people. That is why he must have both the position of inerrancy and immunity of fault and sin so that he can fulfil his mission, and to become a trusty example and a leader .whom is obeyed

For this very reason, such a successor is also chosen by Allah, not by people or by a consultative committee. It is only Allah Who knows where to place this position, not .people

So, at the end of the verse, the Qur'ān has stated the fate of such sinners and false leaders who claim too much. It indicates that for the plots and deceits that these sinners applied to make people astray, soon they will be put in humiliation and in an :intensive punishment before Allah. It says

Soon there shall befall those who are guilty humiliation from Allah and a severe ..." ".punishment because of the plots they used to devise

With their wrong actions, these self-lovers wanted to protect their social situation and grandour, but Allah will despise them so much that they feel the most painful spiritual .tortures then

****

۱۲۵- فَمَنْ يُرِدِ اللّهُ اَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْاِسْلامِ

وَمَنْ يُرِدْ اَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

كَاَنَّما يَصَّعَّدُ فِى السَّماءِ

كَذ لِكَ يَجْعَلُ اللّهُ الرِّجْسَ عَلَى الَّذينَ

لا يُؤْمِنُونَ

۱۲۵. " Therefore, whomever Allah intends that He should guide him aright, He opens his breast to Islam;

and whomever He intends that He should cause him to send astray, He makes his breast narrow and straitened as if he were ascending upwards into the sky.

Thus does Allah lay abomination on those who do not believe."

#### Commentary : verse ۱۲۵

The purpose of the divine guidance and misguidance is to provide the means of guidance for those who deserve it, and to ruin those means for those who are not eligible of it.

The objective meaning of the Qur'ānic term / Ṣadr / (breast) is `heart and spirit', and, therefore, the purpose of `opening the breast' is broading the scope of mind and thought, as well as the height of spirit, for accepting the Truth and guidance. This situation needs that the person renounces the low desires and wishes of his heart. He who has not ` an open breast ' usually remains inside of himself and does not dare to come out. The fruit of ` an open breast ' is, firstly, insight and luminosity. and, secondly, a tender heart which accepts the Truth.

Thus, accepting the Truth necessarily needs an innate receptiveness and capacity.

" Therefore, whomever Allah intends that He should guide him aright, He opens his breast to Islam; ..."

And, the one who is not ready to accept the Truth, can not ascend into the sky of .cognition

and whomever He intends that He should cause him to send astray, He makes his …" "… .breast narrow and straitened as if he were ascending upwards into the sky

The result of coming out from the course of natural disposition, intellect, and nature is .saffocation, straitened circumstances, and stresses

The corruptors are indeed entangled with straitened circumstances and stresses, .although they see themselves in a worldly apparent welfare and progression

".Thus does Allah lay abomination on those who do not believe …"

****

۱۲۶- وَهـٰذا صِراطُ رَبِّکَ مُسْتَقیمًا قَدْ فَصَّلْنَا الْآیـاتِ

لِقَوْمٍ یَذَّکَّرُونَ

And this is the path of your Lord; straight. Indeed We have explained the Signs " .۱۲۶
".for people who take admonition

**Commentary : verse ۱۲۶**

One of Allah's ways of treatment is that He appoints `open breasts' for the clear-hearted truth-seekers; and, on the contrary, those obstinate disbelievers who flee .from Faith are involved with abomination and lack of divine aid

.Therefore, all ways, save the way of Allah, are either false or blind

"... .And this is the path of your Lord; straight "

.Allah has completed the argument to all, if they are of those who are attentive

".We have explained the Signs for people who take admonition ..."

***

۱۲۷- لَهُمْ دارُ السَّلامِ عِندَ رَبِّهِمْ

وَهُوَ وَلِيُّهُمْ

بِما كانُوا يَعْمَلُونَ

For them shall be the abode of peace with their Lord, and He is their Guardian " .۱۲۷
".because of what they used to do

**Commentary : verse ۱۲۷**

In Heaven, there is no harshness, competition, contradiction, accusation and jealousy, grudge and lie, grief, and no kind of worriment, death, disease, poverty and .so on

"... For them shall be the abode of peace "

And, above the bounty of security and peace, there is the existence of being under the .light of especial grace of Allah therein

Briefly speaking, the inhabitants of Heaven are those who, like the near-stationed .angels and even higher than them, have rank of nearness with their Lord

"... ,with their Lord ..."

However, reaching to the divine security and guardianship can be obtained under the : light of (good) deeds. The verse says

".and He is their Guardian because of what they used to do ..."

****

۱۲۸- وَيَوْمَ يَحْشُرُهُمْ جَميعًا

ى-امَعْشَرَ الْجِنّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْاِنْسِ

وَقالَ اَوْلِياؤُهُمْ مِنَ الْاِنْسِ

رَبَّنَا اسْتَمْتَعَ بَعْضُنا بِبَعْضٍ وَبَلَغْنا اَجَلَنَا الَّذى اَجَّلْتَ لَنا

قالَ النّارُ مَثْول-كُمْ خ-الِدينَ فيها اِلاّ ما شاءَ اللّهُ

اِنَّ رَبَّكَ حَكيمٌ عَليمٌ

۱۲۸. " And on the day He musters all together, (addressing the Satans of jinn,

He says:) ` O' assembly of jinn ! you took away a great part of mankind.' And their friends from among the human beings will say:

` O' our Lord ! Some of us profited by others and we have reached our term which You had assigned for us.'

He will say : ` The fire is your abode, to remain in it (forever),

except that Allah wills (to forgive some of you)'. Verily your Lord is All-Wise, All-Knowing."

#### Commentary : verse ۱۲۸

Following the former matters, the Qur'ān says:

" And on the day He musters all together, (addressing the Satans of jinn, He says:) ` O' assembly of jinn ! you took away a great part of mankind.'..."

Then those of human beings who had followed them will say that they profited from each other. The verse says:

" And their friends from among the human beings will say : ` O' our Lord ! some of us profited by others ..."

The interest that the jinns have benefited from human beings is that they have been their chiefs and masters and those human beings have obeyed their low desires and lusts. The interest that human beings have benefited from jinns is that the jinns have ornamented the vain pleasures and lusts before their eyes and have made them amused by these

.apparently fair things

"...'.and we have reached our term which You had assigned for us ..."

This part of the verse means that they say: ` We have reached the death You had '.appointed for us

Some commentators say that the purpose of this statement is to point to the .resurrection of the dead in Hereafter

"... ,(He will say: ` The Fire is your abode, to remain in it (forever ..."

Addressing such people, Allah says that Hell Fire is their dwelling place and they will .remain in punishment there forever

Returning from Fire is an exception which refers to guilty Muslims. If He pleases, He .will punish them; and if He wills, He will forgive them by His grace

At the end of the verse, the Qur'ān says that Allah is Wise in His affairs, and He knows .every thing

".Verily your Lord is All-Wise, All-Knowing ..."

****

۱۲۹- وَكَذ لِكَ نُوَلّى بَعْضَ الظّ-الِمينَ بَعْضًا

بِما كانُوا يَكْسِبُونَ

۱۲۹. " And thus do We make some of the iniquitous to befriend others on account of what they used to earn."

**Commentary : verse ۱۲۹**

As a trial, Allah may leave the unjust to themselves and make them friends of each other in order that they show affection to each other. In this case, their retribution, that He will give them, will be as much as they deserve. So, similar to the situation of the transgressors among jinn and human, on the Resurrection Day, when Allah will refer them to each other and He will declare Himself to be clear of them, we will refer the unjust to each other, too.

There are some persons who have followed some persons other than Allah. They will be left to their masters on that Day, and will be told to go to them for the deliverance from Fire.

The purpose of this statement is to announce them that, on the Resurrection Day, there will not be any friend to save them from the chastisement.

In other words, as a result of the friendship and affection that they had between themselves, they will be sent to the Hell following each other. (۱)

" And thus do We make some of the iniquitous to befriend others on account of what they used to earn."



---

۱-۱ According to some Islamic narrations, the retribution of the following persons will be the domination of the cruel ones upon them. These persons are : those who abandon enjoining right and forbidding wrong, and those who do not pay khoms (one fifth levy), alms and religious taxes, and those who assist the unjust. (Atyab-ul-Bayān,

the commentary) A tradition indidicates that when Allah is pleased with the deeds of a group of people, He will refer their affairs to some good persons; but when He is not pleased with their deeds, He may put their affairs in the hands of some evil ones.

((Kashf-ul- 'Asrār, the commentary

## Section ۱۶: The Decreed Punishment Shall be unavoidable

### Point

The warning against the sure punishment The decreed punishment being unavoidable The

.superstitious infanticide Every soul shall bear witness against its own self

۱۳۰- ی-امَعْشَرَ الْجِنِّ وَالْاِنْسِ

اَلَمْ يَأْتِكُمْ رُسُلٌ مِنكُمْ يَقُصُّونَ عَلَيْكُمْ ای-اتی

وَيُنذِرُونَكُمْ لِقاءَ يَوْمِكُمْ ه-ذا

قالُوا شَهِدْنا عَلى اَنفُسِنا

وَغَرَّتْهُمُ الْحَيوةُ الدُّنْيا وَشَهِدُوا عَلى اَنفُسِهِمْ

اَنَّهُمْ كانُوا ك-افِرينَ

۱۳۰. " ` O' assembly of the jinn and mankind !

,Did there not come to you messengers from yourselves

' ? recounting to you My Signs and warning you of the meeting of this Day

'.They will say : ` We bear witness against ourselves

And the life of this world deceived them, and they will bear witness against their own .selves that they were (constantly) disbelievers

### Commentary : verse ۱۳۰

:On the Day of Judgement, Allah (s.w.t.) will tell the cruel Satanic persons

" ` O' assembly of the jinn and mankind ! Did there not come to you messengers from "... ,yourselves

Of course, all Divine prophets were appointed from humankind, but since the totality of jinn and men have been addressed at first, due to this

respect, the prophets have been attributed to all, too, although they have been from .the same kind

"...' ? recounting to you My Signs and warning you of the meeting of this Day ..."

These prophets recited the proofs and verses of Allah to you, and they warned you of .meeting such a Day, too

They will say : ` We bear witness against ourselves.' And the life of this world ..." deceived them, and they will bear witness against their own selves that they were .(constantly) disbelievers

This confession of the sinners, which occurs before Allah on the Day of Judgement, denotes the fact that they have accepted that Allah's argument has been completed .to them, and He has sent prophets and guides toward them

However, it is also narrated by Ibn-`Abbas that every prophet was chosen from among human beings, and then, that human-prophet would choose a messenger for .jinns from among themselves

****

۱۳۱- ذ لِکَ اَنْ لَمْ یَکَنْ رَبُّکَ مُهْلِکَ الْقُری بِظُ-لْمٍ

وَاَهْلُها غ-افِلُونَ

۱۳۱. " This is because your Lord would never destroy the towns unjustly while their people were negligent."

**Commentary : verse ۱۳۱**

One of Allah's ways of treatment is that, by sending prophets and different kinds of warning, He shows right and wrong to people and states the facts for them to complete the argument. It is in that case that if they behave heedlessly, He will punish them.

This general law and way of treatment is referred to in numerous verses of the Qur'ān, including : Sura-Ash-Shu`arā, No. ۲۶, verse ۲۰۸

which says: " And We did not destroy any town but it had (its) warners :", and Sura Al-'Isrā', No. ۱۷, verse ۱۵ where it says : "... nor do We chastise until We raise an apostle."

Therefore Allah's chastisements are given because of justice which exists in the Essence of His Lordship.

Regarding to this, it can be said that punishment without former statement of admonishment and warning, is unjust and is a vice.

" This is because your Lord would never destroy the towns unjustly while their people were negligent."

****

۱۳۲- وَلِكُلٍّ دَرَج-اتٌ مِمّا عَمِلُوا وَما رَبُّکَ بغ-افِلٍ

عَمّا يَعْمَلُونَ

۱۳۲. " And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

#### Commentary : verse ۱۳۲

Allah is just and He gives everyone the rank due to the deeds the one has performed.

Thus, both the felicity and evil fortune of people depend on their own deeds and conduct.

" And for all (men) there are ranks in accordance with what they have done, and your Lord is not heedless of what they do."

****

۱۳۳- وَرَبُّکَ الْغَنِیُّ ذُو الرَّحْمَهِ

اِنْ یَشَأْ یُذْهِبْکُمْ وَیَسْتَخْلِفْ مِنْ بَعْدِکُم ما یَشاءُ

کَما اَنْشَاَکُمْ مِنْ ذُرِّیَّهِ قَوْمٍ اخَرینَ

۱۳۴- اِنَّ ما تُوعَدُونَ لَآت وَما اَنْتُمْ بِمُعْجِزینَ

۱۳۳. " And your Lord is Self-Sufficient, the Lord of Mercy, if He pleases, He may take you off, and make whom He pleases successors after you, just as He produced you from the descendants of other people. "

۱۳۴. " Verily what you are promised, will certainly come, and you cannot make (Allah) helpless (to flee from His retribution). "

#### Commentary : verses ۱۳۳-۱۳۴

In the previous verses the statement was about rewards justly and without atrocity given to the eligible persons. Here, in this verse, the Qur'ān refers to the Mercy and Self-Sufficience of Allah, both of which are reasons to His Justice.

The verse says:

" And your Lord is Self-Sufficient, the Lord of Mercy, ... "

That is, your Lord is not in need of His servants and their worships.

He is the owner of clemency. He bestows mercy upon people. He enjoins them to do some duties in order to deliver some great benefits to them.

These benefits are not obtainable unless through the way of being eligible of them. This eligibility can be gainded by means of fulfilling the divine duties accompanied with glorification and veneration unto Allah.

"... if He pleases,

He may take you off, and make whom He pleases successors after you, just as He

".produced you from the descendants of other people

The Qur'ān addresses the sinners and says that if Allah pleased He (s.w.t.) would destroy all of you. Then, after your destruction and your annihilation, He would appoint another group instead of you who should

obey Him, just as the same form that He created you from the generation of other .people who existed before you

****

Verily what you are promised, will certainly come, and you cannot make (Allah) " ".(helpless (to flee from His retribution

It is completely sure that whatever you are promisel to, such as resurrection, reward and retribution, and the varieties of situations and differences which there are between the ranks of Heaven and the levels of Hell Fire, will certainly come, while you .are not outside the sovereignty and realm of Allah

****

۱۳۵- قُلْ ی‌ـاقَوْمِ اعْمَلُوا عَلی مَکانَتِکُمْ اِنّی عامِلٌ

فَسَوْفَ تَعْلَمُونَ مَنْ تَکُونُ لَهُ ع‌ـاقِبَهُ الدّارِ

اِنَّهُ لا یُفْلِحُ الظّ‌ـالِمُونَ

.Say: ` O' my people ! act according to your ability; verily I too act " .۱۳۵

.Then soon you will know for whom will be the (good) end of the abode

".' Surely the unjust will not be felicitous

### Commentary : verse ۱۳۵

The verse announces to the disbelievers that they act as far as they can and do their best as much as it is possible for them, and also in a form that their possibilities let them.

"... ;Say: ` O' my people ! act according to your ability "

.It is so that I, in my turn, do my best, too

"... verily I too act ..."

The purpose of this part of the verse is that the Prophet (p.b.u.h.) says to the disbelievers that they might remain in their infidelity and hostility, and he (the Prophet) would persist on Islam and be affirmed in patience before them, too.

"... .Then soon you will know for whom will be the (good) end of the abode ..."

It will not be very late that you will come to know which of us will have a good and admirable end.

".Surely the unjust will not be felicitous ..."

This phrase has been added as a warning and threat of punishment when it says that the unjust will not he successful in reaching to their own ideal.

****

p: ۲۴۹

۱۳۶- وَجَعَلُوا لِلّهِ مِمّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْع-امِ نَصيبًا

فَقالُوا ه-ذا لِلّهِ بِزَعْمِهِمْ وَه-ذا لِشُرَكائِنا

فَما كانَ لِشُرَكائِهِمْ

فَلا يَصِلُ اِلَى اللّهِ وَما كانَ لِلّهِ فَهُوَ يَصِلُ اِلى شُرَكائِهِمْ

ساءَ ما يَحْكُمُونَ

۱۳۶. " And they (the polytheists) assigned to Allah out of what He has created of tilth and cattle, a portion, and said:

`And this is for our associates` 'This is for Allah', according to their assertion.'

Then what is for their associates does not reach Allah, and what is for Allah reaches their associates. (How) evil is the judgement that they make!"

#### Commentary : verse ۱۳۶

Those who go out of the path of prophets' training and enter the land of imagination, their statements and decisions are also imaginary and without logic. They consider themselves the possessors of everything, and set divisions between them.

Once they know sons as their own share and daughters as Allah's share : " What ! for you the male and for Him the females." (Sura An-Najm, No. ۵۳, verse ۲۱). And another time, according to their imagination, they divide tilth and cattle. The verse says:

" And they (the polytheists) assigned to Allah out of what He has created of tilth and cattle, a portion, and said : `This is for Allah', according to their assertion, `And this is for our associates.'

Then what is for their associates does not reach Allah, and what is for Allah reaches their associates. ..."

Polytheists imagined that the share of their idols was unchangeable.

Therefore, they spent it upon idol temples and the servants therein; but when the money of expenditure was insufficient, they expended the share

p: ۲۵۰

of God for idol-temples, for the reason that the God of the skies was free from want. .They expended it neither for infants, nor for the poor, nor for guests

"! How) evil is the judgement that they make) ..."

.They judge badly, because they consider their idols prior to God

They do something which is neither legal nor religious. And, which judgement is more indecent and more shameful than this that a person supposes a worthless piece of wood or stone higher than the Creator of the world of existence ? Can a degradation ? of thought worse than this be considered

****

۱۳۷- وَكَذ لِكَ زَيَّنَ لِكَثيرٍ مِنَ الْمُشْرِكينَ

قَتْلَ اَوْلادِهِمْ شُرَكاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دينَهُمْ

وَلَوْ شاءَ اللّهُ ما فَعَلُوهُ فَذَرْهُمْ وَما يَفْتَرُونَ

And thus their associates have made fair seeming to most of the polytheists the " .۱۳۷ killing of their children, that they may destroy them and confound their religion for .them

.And had Allah pleased they would not have done so

".Therefore, leave them with what they forge

**Commentary : verse ۱۳۷**

Here, Allah refers to another indecent quality of the specifications of these people. :The verse says

And thus their associates have made fair seeming to most of the polytheists the " "... ,killing of their children

As they assigned share from their tilth and cattle for God, Satans also made fair .seeming killing their daughters and burying them alive for fear of poverty and scorn

Some commentators have said that the custom of killing daughters came forth from the time when Nu`mān-ibn-Munthir plundered a tribe of Arabs and took their females captive. The daughter of Qays-ibn-`Āsim was also among the captives. When the two parties made peace, all women went their own homes except Qays' daughter, who preferred to stay among the enemy's troop. Qays made an oath that he would bury .alive any daughter was born in his house

"... that they may destroy them ..."

The Arabic sign `li', in this part of the verse, refers to the end of the action. Then the phrase means that the result of ornamentation of slaying child was the destruction of .people

There were, of course, some obstinate persons among them who intended to kill .them, too

"... and confound their religion for them ..."

p: ۲۵۲

.Another result was that their religion became dubious to them and they hesitated

"... And had Allah pleased they would not have done so ..."

If Allah (s.w.t.) had desired to prohibit them its performance, or to force them to abandon it, He would have done it and prevented them from doing that. But this work .did not fit to responsibility, which is an arbitrary affair

".Therefore, leave them with what they forge ..."

Do leave them then with their lies and calumnies and let them be in their own state, .for Allah will retribute them. This phrase is stated in the utmost threat

This verse indicates that ornamentation of slaying and slaughter itself both were .among their own practices, and they were liars when they attributed it to Allah

****

۸۳۱- وَقالُوا ه-ذِه اَنْع-امٌ وَحَرْثٌ حِجْرٌ

لا يَطْعَمُها اِلّا مَنْ نَشاءُ

بِزَعْمِهِمْ

وَاَنْع-امٌ حُرِّمَتْ ظُهُورُها وَاَنْع-امٌ لا يَذْكُرُونَ اسْمَ اللّهِ عَلَيْهَا

افْتِراءً عَلَيْهِ

سَيَجْزِيهِمْ بِما كانُوا يَفْتَرُونَ

And they said: ` These are cattle and tillage prohibited. None may eat " .۱۳۸

them except whom we please' so they assert `and (there are) cattle whose

'backs are forbidden and cattle over which they do not mention Allah's name

.forging a lie against Him

".Soon He will requite them for what they used to forge

**Commentary : verse ۱۳۸**

The Qur'ān has referred to another false belief of idolaters' notion in this verse. They considered camels, cows, sheep, and tilth unlawful, with their own imagination, and they divided them for gods. They said that none could eat from their meat unless they .would let

And they said: ` These are cattle and tillage prohibited. None may eat them except " "... whom we please ' so they assert

When the holy verse says "So they assert" it means that they had no reason for this .action of theirs, but they encumbered themselves only imaginarily

"... and (there are) cattle whose backs are forbidden` ..."

The objective meaning of the cattle on whose backs they believed was unlawful to

: ride, were as follows

A she-camel which had brought forth ten she-camel issues; and a she-camel which had brought forth five issues and her ears were slit; and a male camel which had caused ten issues. (Refer to the commentary of

(.verse ۱۰۳ from Sura ۵, too

and cattle over which they do not mention Allah's name' forging a lie against Him ..."
"...

Mujāhid, a commentator, says that there were some cattle over which, and over their limbs, they did not mention the name of Allah, and they did not perform pilgrimage rites on them as well. Or, when slaughtering them, they mentioned the names of idols over them, not the name of Allah. They used to do these things with the reason that .Allah had commanded them to do so. But that was a lie and a calumny

".Soon He will requite them for what they used to forge ..."

Allah will give them soon their retribution for the lies and calumnies they used to forge .against Him

****

۱۳۹- وَقالُوا

ما فى بُطُونِ ه-ذِهِ الْاَنْع-امِ خالِصَةٌ لِذُكُورِنا وَمُحَرَّمٌ عَلى اَزْو جِنا

وَاِنْ يَكُنْ مَيْتَةً فَهُمْ فيهِ شُرَكاءُ

سَيَجْزيهِ-مْ وَصْفَهُ-مْ

اِنَّهُ حَكيمٌ عَليمٌ

۱۳۹. And they said: ` What is in the bellies of these cattle is exclusively for our males " and forbidden to our wives. But if it be born dead, then all of them are partners in it. Soon He will requite them for their attributing (falsehood to Him). Verily He is All-Wise, ".All-Knowing

### Commentary : verse ۱۳۹

#### Point

Here, Allah narrates one of another false meaning of their statements. The Qur'ān : says

And they said: ` What is in the bellies of these cattle is exclusively for our males and " "... .forbidden to our wives

The pagans, whom were discussed about formerly, said that whatever was in the wombs of those cattle, whose meat and riding on them was unlawful for them, was .exclusively men's, and women were prohibited to consume it

When it is said that something belongs exclusively to someone, it means that there is .no partner for it. It is similar to an action to be done exclusively for Allah

: The term ` male' mentioned in this verse, in Arabic, originally means

honour, nobility,. The male gender was nobler in the view of them than female` .gender

"... .But if it be born dead, then all of them are partners in it ..."

:If the issue was born dead, men and women could share in it. Next, the verse says

"... .(Soon He will requite them for their attributing (falsehood to Him ..."

p: ۲۵۶

.That is, they will be punished soon for their false attribution and wrong manner

".Verily He is All-Wise, All-Knowing ..."

Allah (s.w.t.) is All-Wise, and according to His Wisdom, He either preceeds or postpondes the retribution of persons. He is also All-Knowing and, therefore, He is .aware of their deeds

### Four vices relating to belief

.This verse numerates four vices concerning the belief practised by the disbelievers

They slaughtered animals without Allah's leave. ۲) They ate the meat of animals, (۱ and, claiming that they had been purified, they belied Allah. ۳) They made the small freed camels unlawful for women. ۴) With no reason, a dead born issue was lawful for .both men and women

****

۱۴۰- قَدْ خَسِرَ الَّذینَ قَتَلُوا اَوْلادَهُمْ سَفَهـًا بِغَیْرِ عِلْمٍ

وَحَرَّمُوا ما رَزَقَهُمُ اللّهُ افْتِراءً عَلَی اللّهِ

قَدْ ضَلُّوا وَما کانُوا مُهْتَدینَ

Indeed are lost those who slay their children foolishly without knowledge, and " .۱۴۰ .forbid what Allah has provided them, forging falsehood against Allah

".They have certainly gone astray and they are not guided aright

### Commentary : verse ۱۴۰

#### Point

Ibn-`Abbās has said that whoever wishes to know the quantity of the ignorance of the peoples at the time of pre Islamic ignorance, may recite the verses of Sura Al-.('An`ām, (Those very verses that were previously discussed

The ignorant Arabs, imagining to become nigh to the idols, or on the supposition that they would protect honour and nobility, sacrificed their daughters before idols or .buried them alive

Once there happened that a man came to the Prophet (p.b.u.h.) and explained the cause of his worriedness to him. The man said that at the Age of Ignorance Allah had given him a daughter. He wanted to kill her but her wife severely hindered him from committing that action. That girl matured and there came a solicitor for her. His zeal did not let him to accept the situation. On the other hand, it was not approriate for her to remain without husband, either. One day, he brought her to a field outside the town .and dropped her down into a well. Whatever more she moaned, he did not care

At this time, the messenger of Allah wept and said: " Had it not been that the past as ".forgiven, I would have punished you

#### : Explanations

.Superstitions are condemned with the most intensive statements .۱

Ignorance and foolishness are the causes of loss. (These losses .۲

p: ۲۵۸

may be like losing a child, damage in emotion, the absence of lawful (ḥalāl) bounties, (.Hell, and Allah's punishment

"... Indeed are lost those who slay their children foolishly "

۳. The greatest damage is the sacrificial state of man in the way of falsehood, whether .to be sacrificed for idols or to be sacrificed by false imaginations and undue zeals

۴. Banning something needs either a canonical evidence or a rational demonstration.

without knowledge, and forbid what Allah has provided them, forging falsehood ..." .against Allah

".They have certainly gone astray and they are not guided aright

۵. The undue banning of lawful things is a belie forging against Allah; and it is .forbidden

"... and forbid what Allah has provided them ..."

****

## Section ۱۷: The Divine Gifts The Self–Imposed Prohibitions

### Point

.The various kinds of Divine Gifts The self-imposed prohibitions of the idolaters

۱۴۱- وَهُوَ الَّذى اَنْشَاَ جَنّ-اتٍ مَعْرُوشاتٍ وَغَيْرَ مَعْرُوش-اتٍ

وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهُ

وَالزَّيْتُونَ وَالرُّمّانَ مُتَش-ابِهًا وَغَيْرَ مُتَش-ابِهٍ

كُلُوا مِنْ ثَمَرِه اِذا اَثْمَرَ وَ اتُوا حَقَّ-هُ يَ-وْمَ حَص-ادِه

وَلا تُسْرِفُوا

اِنَّهُ لا يُحِبُّ الْمُسْرِفينَ

.۱۴۱ " And He it is Who produces gardens trellised and untrellised,

and the date-palm, and crops of diverse flavour, and the olive and the pomegrate, like and unlike. Eat of its fruit when it fructifies,

;and give its due on the day of harvest, and do not act extravagantly

".(verily He does not love the extravagant (ones

### Commentary : verse ۱۴۱

In this verse, Allah, the Glorified, refers to the creation of gardens, vineyards, and tilths. The verse begins as follows :

" And He it is Who produces gardens trellised and untrellised, ..."

The Arabic term /ma`rūŝāt/ (trellised) points to those tall bushes which are supported on trellis-work, while the term /qayra ma`rūŝāt/ means those bushes which have not any trellis-work and spread on the ground.

"... ,and the date-palm, and crops of diverse flavour

The Lord has brought forth the date-palms and farmings which contain of fruits and products with various colours, tastes, masses, and

.smells

"... .and the olive and the pomegrate, like and unlike ..."

Allah created the trees of olive and pomegranate while some of them are similar to .others in view points of taste, colour, and mass, and some of them are not

"... ,Eat of its fruit when it fructifies ..."

The purpose of this phrase is that from the beginning time of the appearance of the fruit, its eating is permissible. None should doubt that it is not allowed to consume it .before the fruit fructifies or the time of picking it off comes

"... ,and give its due on the day of harvest ..."

.When the time of harvest comes and you gather the product, you should pay its due

The objective meaning of the Qur'ānic term /ḥaqq/ here is some bandles of harvested corps and those handfuls of fruits that farmers and gardeners usually give in charity .to the poor. This meaning has been narrated from the immaculate Imams

Some other commentators have said that the purpose of this part of the verse is the poor-due which contains of one tenth or half of it (one twentieth). The aim of this commandment is that this alms giving should not be postponed from the first possible .time

;and do not act extravagantly ..."

".(verily He does not love the extravagant (ones

When you give things in charity do not act extravaganlty, in a manner that you give all .of the product in charity and do not keep anything for your own family members

****

۱۴۲- وَمِنَ الأنْع-امِ حَمُولَةً وَفَرْشًا كُلُوا مِمّا رَزَقَكَمُ اللّهُ

وَلا تَتَّبِعُوا خُطُو اتِ الشَّيْط-انِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

And of the cattle some are bearers of burden and some (low fit) for spreading. " .۱۴۲
,Eat of what Allah has provided you with

".and do not follow the footsteps of Satan, verily he is a manifest foe for you

#### Commentary : verse ۱۴۲

The objective meaning of the Arabic word `farsh', in this verse, is some cattle like sheep which for the nearness of their bodies to the ground are considered as spread; .or that some spreads are waved from their wool, down, and hair

The usage of wool, hair and skin of cattle is also pointed out in Sura An-Naḥl, No. ۱۶, :verse ۸۰. It says

And Allah has given you a place to abide in your houses, and He has given you tents " of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) ".household stuff and a provision for a time

In the previous verse, the names of a few fruits were mentioned, and here, in this verse, some of the blessings of cattle are referred to. Thus, bearers of burden and spread have been connected to the fruits and gardens which were mentioned in the .previous verse

"... .And of the cattle some are bearers of burden and some (low fit) for spreading "

Most of the commentators have rendered the `bearers of burden' into those cattle which carry burdens, and `spreading' into cattle which do not carry burdens. In the .former verse agriculture was referred to, and in this verse it points to keeping cattle

Therefore, the existence of the world and all His created things are purposefully and .wisely tamed to humankind

concerning cattles, the general law and principal is that their meat is lawful to be .consumed, except that there is a reason for their prohibition

,Eat of what Allah has provided you with ..."

".and do not follow the footsteps of Satan, verily he is a manifest foe for you

p: ۲۶۲

۱۴۳- ثَم-انِيَهَ اَزْو اجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ

قُلْ ءَالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ

نَبِّئُونى بِعِلْمٍ اِنْ كُنْتُمْ ص-ادِقينَ

Allah has made lawful of livestock) eight in pairs) " .۱۴۳

of sheep a pair and of goats a pair. Say : `Has He forbidden the two males or

? the two females or what is contained in the wombs of the two females

" ! Inform me with knowledge if you are truthful

### Commentary : verse ۱۴۳

As an explanation, in this verse some of the animals whose meat is lawful to be eaten and some other animals which are both bearers of burden and useful for men in their : food, are detailed. It says

.Allah has made lawful of livestock) eight in pairs of sheep a pair and of goats a pair) " "...

After mentioning these four pairs, the holy Prophet (p.b.u.h.) is immediately commanded to ask them clearly whether Allah has forbidden the males of those animals or the females of them, or the animals which are in the wombs of ewes or in : those of she goats. The verse says

Say : `Has He forbidden the two males or the two females or what is contained in ..." "...? the wombs of the two females

Then, the Qur'ān adds that if they are truthful and they have only reasonable information and proof upon the prohibition of each of them, they may bring them : forth. The verse says

" ! Inform me with knowledge if you are truthful ..."

****

p: ۲۶۳

۱۴۴- وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

قُلْ الذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ

اَمْ كُنْتُمْ شُهَداءَ اِذْ وَصّٰل-كُمُ اللّهُ بِه-ذا

فَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا لِيُضِلَّ النّاسَ بِغَيْرِ عِلْمٍ

اِنَّ اللّهَ لا يَهْدِى الْقَوْمَ الظّ-الِمينَ

And of camels a pair and of oxen a pair. Say:` Has He forbidden the two males or " .۱۴۴ ?the two females or what is contained in the wombs of the two females

' ? Or were you witnesses when Allah enjoined you this

Who, then, is more unjust than him who forges a lie against Allah to mislead the ? people without knowledge

" .Verily Allah does not guide the unjust people

#### Commentary : verse ۱۴۴

.There are four more pairs of animals explained in this holy verse

: It says

And of camels a pair and of oxen a pair. Say: ` Has He forbidden the two males or " "...? the two females or what is contained in the wombs of the two females

The commandment concerning to these animals that they are lawful or unlawful, is up to Allah's Will, Who is the Creator of them and the Creator of human beings and the .world of existence both

The former verse explicitly said that there was no reasonable and scientific proof with the pagans upon the prohibition of these animals. And, since they did not claim that they themselves were prophets nor the site of revelation, thus, the third probability remains that they claim that when this commandment was issued, some of prophets

: were present and they were witnesses. It is such that it says

"... ' ? Or were you witnesses when Allah enjoined you this ..."

And, since the answer of this question has also been negative, it is

.clearly proved that they had no capital in this regard save accusation and calumny

: Therefore, at the end of the verse, it adds

Who, then, is more unjust than him who forges a lie against Allah to mislead the ..." ".people without knowledge ? Verily Allah does not guide the unjust people

It is understood from the above-mentioned verse that the act of belying against Allah is one of the greatest unjusts : the unjust unto the Holy Essence of the Lord, the .unjust unto the servants of Allah, and the unjust towards their own selves

****

## .Section ۱۸: The Forbidden Food the Vain Excuses

### Point

The forbidden foods the vain excuses of the disbelievers

.Allah's wrath can not be averted by the guilty ones

۱۴۵- قُلْ لا اَجِدُ فی ما اُوحِیَ اِلَیَّ مُحَرَّمًا عَلی طاعِمٍ یَطْعَمُهُ

اِلّا اَنْ یَکُونَ مَیْتَةً اَوْ دَمًا مَسْفُوحًا اَوْ لَحْمَ خِنْزِیرٍ

فَاِنَّهُ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَیْرِ اللّهِ بِه

فَمَنِ اضْطُرَّ غَیْرَ باغٍ وَلا عادٍ فَاِنَّ رَبَّکَ غَفُورٌ رَحیمٌ

۱۴۵. " Say: ` I do not find in what has been revealed to me anything forbidden for an eater to eat except it be carrion, or blood poured forth,

,or the flesh of swine for that is indeed abomination or a transgression

,slain invoking (the name of) other than Allah

,but whoever is forced (to eat it by necessity), not desiring nor transgressing

".then surely your Lord is Forgiving, Merciful

### Commentary : verse ۱۴۵

To make the divine prohibitions clear from the innovations that pagans had asserted in the Divine creed, in this verse, the Prophet (p.b.u.h.) is commanded to tell people explicitly that there is no forbidden food for anybody, irrespective of men and women, young and old, in what was revealed to him. The verse says :

Say: ` I do not find in what has been revealed to me anything forbidden for an eater " to eat ..."

This law lies with some exceptions. The first of them is that it should not be carrion.

: The verse continues saying

"... ,except it be carrion ..."

.And it should not be the blood which comes out of the animal's body

p: ۲۶۶

"... ,or blood poured forth ..."

This blood is not the blood which remains inside the veins and capillary blood-vessels among its flesh that comes out from the animal's vessels after cutting them and .pouring a great deal of blood from them

: The third exception is as follows

"... or the flesh of swine for that is indeed abomination ..."

All of these abovementioned things are disagreeable in man's nature and are the .source of kinds of pollutions which cause some different damages

: Then, The Qur'ān points to the fourth kind of these exceptions, and says

"... ,or a tranagression, slain invoking (the name of) other than Allah ..."

From the point of ethical and spiritual views, this action is a sign of being aloof from .Allah and from the school of theism both

Thus, there are assigned two kinds of Islamic conditions for lawful slaughtering of an animal. Some of these conditions, such as cutting the four main blood-vessels of the animal and pouring forth its blood, have the aspect of hygiene, while some others, such as setting the animal toward the direction of the Ka`bah, reciting the holy phrase .: `Bis millah', and it being slaughtered by a Muslim, have spiritual aspects

At the end of the verse, the Qur'ān has made an exception, from the usage of these prohibited meats, those who are forced to eat them by necessity or because of lack of any other food in order to protect their lives, but not for pleasure nor more than the : limits nor with the purpose of counting the divine unlawful things as lawful. It says

but whoever is forced (to eat it by necessity), not desiring nor transgressing, then ..." ".surely your Lord is Forgiving, Merciful

In fact, these two conditions are for the sake that some people do not take this constrained circumstance as excuse for their transgression to the limits of the laws of

.Allah

****

p: ۲۶۷

۱۴۶- وَعَلَى الَّذينَ هادُوا حَرَّمْنا كُلَّ ذى ظُفُرٍ

وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنا عَلَيْهِمْ شُحُومَهُما

اِلاّ ما حَمَلَتْ ظُهُورُهُما اَوِ الْحَوايا

اَوْ مَا اخْتَلَطَ بِعَظْمٍ

ذ لِکَ جَزَیْن-اهُمْ بِبَغْیِهِمْ

وَاِنّا لَص-ادِقُونَ

۱۴۶. " And to those who were Jews We forbade every (animal) having claws,

and of oxen and sheep We forbade unto them the fat of both,

save what is upon their backs or the entrails or what is mixed with bones.

This (prohibition) We recompensed them for their rebellion, and verily We are truthful."

### Commentary : verse ۱۴۶

#### The Prohibitions and the Jews :

In this verse a part of the prohibitions of the Jews are referred to in order to make it clear that the forged and superstitious ordinances of the pagans were adapted neither with the religion of Islam nor with the creed of the Jews, (nor with the Christian creed which usually follows the creed of hte Jews). So, at first, it says :

" And to those who were Jews We forbade every (animal) having claws, ..."

Therefore, all the animals which have not `clean hoofs', whether they are cattle or birds, have been forbidden for the Jews.

Then, it says :

"and of oxen and sheep we forbade unto them the fat of both..., ..."

: Following this matter, it makes exception three instances from it. At first, it says

"... save what is upon their backs ..."

.It continues saying about the fats that are on their sides and inside their bellies

"... or the entrails ..."

: And the fats which are mixed with their bones

"... .or what is mixed with bones ..."

Yet, at the end of the verse it announces that the prohibitions were not, in fact, decreed upon the Jews, but because of unjust and transgression they committed, by Allah's commandment, they became deprived from these kinds of meat and fat which .they were interested in

"... ,This (prohibition) We recompensed them for their rebellion ..."

,And, as an emphasis, the Qur'ān adds that it is a fact

".and verily We are truthful ..."

****

۱۴۷- فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ و اسِعَةٍ

وَلا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

But if they belie you (O' Muhammad!), then say : `Your Lord is (full) of mercy all- " .۱۴۷ embracing, but (if they do not repent) His punishment will not be returned from the ".guilty people

**Commentary : verse ۱۴۷**

Since the obstinacy of the Jews and pagans was clearly fixed and they might insist and belie the Prophet (p.b.u.h.), in this verse Allah commands His Messenger, :concerning this matter, as follows

But if they belie you (O' Muhammad!), then say : `Your Lord is (full) of mercy all- " "... ,embracing

This means that such a Lord does not punish you immediately. He gives you respite maybe you repent and return from your wrong-doings, in order to come back unto .Allah, when you become regretful

But if you abuse again this divine respite and continue the undue calumnies and accusations that you used to act, do know that Allah's punishment is certain and, at last, it will befall you, because His punishment is not something that can be removed :from the evil-doers. The verse says

but (if they do not repent) His punishment will not be returned from the guilty ..." ".people

This verse makes the greatness of the trainings of the Qur'ān manifest very clearly. It declares that, after the explanation of all these wrong actions of the Jews and pagans, yet He does not threaten them to punishment at once. At first, with some affectionate words, He has left the way of return free for them in order that they be encouraged and they return towards the Truth. But in order that the vast mercy of Allah does not cause their daring, boldness and disobedience, and that they may

leave their obstinacy, through the last phrase of the verse, the Qur'ān threatens them .to the certain punishment of Allah

****

۱۴۸- سَیَقُولُ الَّذینَ اَشْرَکُوا لَوْ شاءَ اللّهُ ما اَشْرَکْنا وَلا اباؤُنا

وَلا حَرَّمْنا مِنْ شَیْ ءٍ

کَذ لِکَ کَذَّبَ الَّذینَ مِنْ قَبْلِهِمْ حَتّی ذاقُوا بَأْسَنا

قُلْ هَلْ عِنْدَکُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنا

اِنْ تَتَّبِعُونَ اِلاَّ الظَّ-نَّ وَ اِنْ اَنْتُ-مْ اِلاّ تَخْرُصُونَ

Those who are polytheists will say: ` Had Allah wished we would not have " .۱۴۸ associated (aught with Him) nor our fathers, nor would we have forbidden anything.' So did belie those who were before them until they tasted Our punishment. Say: ` ? Have you any knowledge with you to adduce for Us

".' You follow nothing but conjecture, and you are nothing but idle talkers

**Commentary : verse ۱۴۸**

Following the expressions of the pagans, which were referred to through the former verses, now some of their vain reasonings and the answers of them are pointed out in this verse. At first, it implies that in answer to the Prophet's objections regarding paganism and prohibition of the lawful sustenances, soon the pagans will say that had Allah wished they would neither have become infidels nor would their ancestors have turned to idolatry, nor would they have forbidden anything. Thus, they claim that whatever they have done and they have said is entirely referred to the Will of Allah. :The verse says

Those who are polytheists will say: ` Had Allah wished we would not have " '.associated (aught with Him) nor our fathers, nor would we have forbidden anything "...

Similar to many other evil-doers, pagans wanted to flee from the responsibility of their wrong actions with the cover and under the title of determinism. In fact, they claimed that Allah's silence, concerning idolatry and prohibition of some animals, was as a reason for His pleasure, since if He had not been pleased with those things He

should have

p: ۲۷۱

.somehow prevented them from those things

But, the Qur'ān has decisively discussed answering them. At first, it says that they are not alone who have forged such lies against Allah, but there were also some groups of people in the past who told the same lies, and, finally, they confronted with results of their wrong actions and tasted the punishment of Allah. The verse says :

"... .So did belie those who were before them until they tasted Our punishment ..."

Through their own statements, in fact, they both told lies, and belied the prophets. If Allah was pleased with those deeds, how did He send messengers to invite them to unity ? Principally, the invitation of prophets is itself the most important proof upon .the freedom of man's will and choice

Then the Qur'ān inquires that if you have any reason for your claim, why do you not bring if forth ? It adds :

"... ? Say: ` Have you any knowledge with you to adduce for Us ..."

And, finally, the verse implies that you have certainly no proof for your claim, and you follow merely your conjectures and your bare imaginations. It says :

".' You follow nothing but conjecture, and you are nothing but idle talkers..."

****

۱۴۹- قُلْ فَلِلّهِ الْحُجَّهُ الْب-الِغَهُ فَلَوْ شاءَ لَهَد ل-كُمْ اَجْمَعينَ

Say: ` Then to Allah (alone) belongs the conclusive argument. Had He wished, He " .۱۴۹
".'would have surely guided you all aright

**Commentary : verse ۱۴۹**

In order to nullify the pagan's claim, the Qur'ān mentions another proof. It implies that Allah has brought forth some clear and correct proofs upon the subject of His Unity as well as the ordinances of lawful and unlawful things. They have been introduced by the means of both the prophets of Allah, and through the way of intellect, so that :there remains no excuse for anyone. It says

"... .Say: ` Then to Allah (alone) belongs the conclusive argument "

Therefore, they can never claim that Allah has approved their undue deeds and beliefs by His silence. They also can not claim that they are forced in doing their deeds, because if they were forced, bringing forth those proofs, sending prophets, and their preachings and invitations would entirely be in vain. Then, bringing forth .those proofs is itself an evidence for the existence of free will in man

:And, at the end of the verse, it says

".' Had He wished, He would have surely guided you all aright ..."

But, if such a thing happened, neither that kind of belief could be worthy, nor the deeds which are performed under its shade. The virtue and development of man is in this fact that he accomplishes paving the path of guidance and felicity by himself and .through his own free will

It has been narrated from Imam Kāzim (a.s.) who said : "Allah has two proofs upon people : the outward proof and the inward proof. The outward proof contains of prophets, messengers, and Imamaculate Imams; and the inward proof consists of (intellects (and thoughts)."(۱

****

---

Nur-uth-Thaghalayn, vol. ۱, p. ۷۷۶ ۱ -۱

۱۵۰- قُلْ هَلُمَّ شُهَداءَكُمُ الَّذينَ يَشْهَدُونَ اَنَّ اللّهَ حَرَّمَ ه-ذا

فَاِنْ شَهِدُوا فَلا تَشْهَدْ مَعَهُمْ

وَلا تَتَّبِعْ اَهْواءَ الَّذينَ كَذَّبُوا بِ-اى-اتِنا

وَالَّذينَ لا يُؤْمِنُونَ بِالْاخِرَهِ

وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ

Say: ` Bring your witnesses who bear witness that Allah has forbidden this.' So if " .۱۵۰ ,they bear witness, do not testify with them

,and do not follow the desires of those who deny Our Signs

and those who do not believe in the Hereafter, and they hold (others) equal with their ".Lord

**Commentary : verse ۱۵۰**

In this verse, in order to make the falsity of their claims more clear, and also that the proper principals of judgement be observed, the Qur'ān invites them to bring their reputable witnesses, if they have any, proving that Allah has forbidden those animals and tilths that they claim are prohibited. So, addressing the Messenger of Allah : (p.b.u.h.), the holy verse says

"... '.Say: ` Bring your witnesses who bear witness that Allah has forbidden this "

After that, it adds the words to imply that if they can not find any reputable witnesses, whom they certainly may not find, and they suffice only to their own testification, .Prophet (p.b.u.h.) should never follow them to testify what they claim

: The verse says

"... ,So if they bear witness, do not testify with them ..."

The contexts indicate that these false ordinances of theirs have originated from some

low desires and blindly imitations, because they have no evidence and proof from the divine prophets nor from the heavenly

p: ۲۷۴

.Books upon the prohibition of these things

: That is why, in the continuation of the verse, it says

and do not follow the desires of those who deny Our Signs, and those who do not …"
".believe in the Hereafter, and they hold (others) equal with their Lord

That is, idolatry, denial of the Hereafter and Resurretion, superstitions, and their sensualities are some alive witnesses that these ordinances of theirs are also artificial, and their claim about prohibition of these things from the side of Allah is .groundless and worthless

****

### Section ۱۹ : Guiding Regulations of Life

#### Point

(.Duties to Allah. self and others Allied laws in the scriptures given to Moses (a.s

۱۵۱- قُلْ تَعالَوْا

اَتْلُ ما حَرَّمَ رَبُّكُمْ عَلَيْكُمْ

اَلاّ تُشْرِكُوا بِه شَيْئًا وَبِالْو لِدَيْنِ اِحْس-انًا

وَلا تَقْتُلُوا اَوْلادَكُمْ مِنْ اِمْلاقٍ

نَحْنُ نَرْزُقُكُمْ وَاِيّاهُمْ

وَلا تَقْرَبُ-وا الْفَو احِ-شَ ما ظَهَ-رَ مِنْه-ا وَم-ا بَطَ-نَ

وَلا تَقْتُلُوا النَّفْسَ الَّتى حَرَّمَ اللّهُ اِلاّ بِالْحَقِّ

ذ لِكُمْ وَصّل-كُمْ بِه لَعَلَّكُمْ تَعْقِلُونَ

: Say: ` Come, I will recite what your Lord has forbidden you from " .۱۵۱

,that you do not associate anything with Him

and show kindness to your parents, and do not kill your children for poverty We provide for you and for them - and do not approach indecencies, the outward among them and the inward ones, and do not kill the soul that Allah has forbidden save for .justice

".This He has enjoined you with so that you might understand

#### Commentary : verse ۱۵۱

#### : Ten Commandments

After nullifying the artificial ordinances of pagans, which were

mentioned in the former verses, this current verse, and two verses next to it, have pointed to the principals of prohibitions in Islam. Thereby, the Qur'ān refers to the first class capital sins in an expressive short and interesting statement. These sins, which :are prohibited in Islam, are detailed through ten parts. At first, it says

"... :Say: ` Come, I will recite what your Lord has forbidden you from "

۱. "... that you do not associate anything with Him, ..."

۲. "... and show kindness to your parents, ..."

۳. "... and do not kill your children for poverty. ...", because your sustenance and theirs are totally with Allah (s.w.t.), and He gives the sustenance of all. "... We provide for you "... .and for them

۴. "... do not approach indecencies, the outward among them and the inward ..."

.That is, not only you must avoid doing them, but also you must not approach them

۵. "... and do not kill the soul that Allah has forbidden save for justice...."

This part of the verse means that you should not pollute your hands by shedding the blood of the innocent persons. And you should not slay the souls whom Allah has held in esteem and shedding their blood is not permissible, unless the allowance of slaying them has been issued according to the laws of Allah, for example, when the one is a .murderer

:Then, following these five items, in order to emphasize on it more, the verse says

"... This He has enjoined you with so that you might understand."

****

۱۵۲- وَلاَ تَقْرَبُوا مالَ الْيَتيمِ اِلاّ بِالَّتى هِىَ اَحْسَنُ

حَتّى يَبْلُغَ اَشُدَّهُ

وَاَوْفُوا الْكَيْلَ وَالْمى-زانَ بِالْقِسْطِ لا نُكَلِّفُ نَفْسًا اِلاّ وُسْعَه-ا

وَاِذا قُلْتُمْ فَاعْدِلُوا وَلَوْ كانَ ذاقُرْبى وَبِعَهْدِ اللّهِ اَوْفُوا

ذ لِكُمْ وَصّل-كُمْ بِه لَعَلَّكُمْ تَذَكَّرُونَ

۱۵۲. " And do not approach the orphan's property except in the best manner until he reaches his maturity. And give full measure and weight with justice.

We do not impose upon anyone a duty but to the extent of his ability.

And when you speak, be just,

though it be (against) a relative; and fulfil Allah's covenant.

This He has enjoined you with so that you might remember."

### Commentary : verse ۱۵۲

This verse continues stating the ten commandments. It says:

۶. " And do not approach the orphan's Property except in the best manner until he reaches his maturity.

۷. "... And give full measure and weight with justice. We do not impose upon anyone a duty but to the extent of his ability. ..."

۸. "... And when you speak, be just, though it be (against) a relative; ..."

۹. "...and do not breach it", "... and fulfil Allah's covenant.

The objective meaning of "Allah's covenant" is all of Allah's covenants, irrespective of genetic covenants and canonical covenants, together with the Divine duties, and any kind of promise, such as: vow and oath.

Again, for an emphasis, at the end of these four parts of commandments, the verse :says

".This He has enjoined you with so that you might remember …"

****

p: ٢٧٨

۱۵۳- وَأَنَّ هـذا صِراطی مُسْتَقِیمًا

فَاتَّبِعُوهُ وَلا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِکُمْ عَنْ سَبِیلِه

ذ لِکُمْ وَصّل-کُمْ بِهِ لَعَلَّکُمْ تَتَّقُونَ

۱۵۳. " And this (the mentioned commandments) indeed is My path, straight, so follow it, and do not follow (other) ways, for they will scatter you away from His path. This He has enjoined you with, so that you may guard yourselves (against evil)."

### Commentary : verse ۱۵۳

#### Point

Then, as the tenth commandment, the Qur'ān implies that Allah cammands that this is His Straight Path, which is the Path of Unity, the Path of Truth and justice, the Path of piety and virtue. You should follow it and never tread in the perverted and diverse ways which make you astray and aloof from the path of Allah. It scatters the seed of hyporisy and discord among you. It says:

"And this (the mentioned commandments) indeed is My path, straight, so follow it, and do not follow (other) ways, for they will scatter you away from His path. …"

And, for the third time, at the end of the holy verse, the Qur'ān emphasizes that:

"… This He has enjoined you with, so that you may guard yourselves (against evil)."

****

#### Explanations:

#### The Importance of Showing Kindness to Parents:

Mentioning `kindness to parents' immediately after the subject of struggling against polytheism and before some magnificent commandments,

such as : the prohibition of killing a person, and the execution of the principals of justice, are some evidences among the Islamic instructions upon the extraordinary .importance of the right of parents

This matter will be made more clear when we note that instead of prohibition of hurting parents, which parallel other prohibitions mentioned in this verse, the subject of `showing kindness to parents' has been referred to. This denotes that not only creating annoyance to them is unlawful, but, besides that, showing kindess and .benevolence unto them is also necessary

More interesting than this is that the Arabic word /'iḥsān/ (kindness) has been changed : into a transitive form by a preposition, and it has said

and show kidness to your parents, …". Thus, the verse emphasizes that the …" question of `showing kindness to parents' should be taken so great and important by a person that the one performs it directly by himself and without having an .intermediary

**: Slaying Children for Hunger .۲**

It is understood from these verses that during the Age of Ignorance, Arabs not only used to bury their daughters alive because of their wrong bigotries, but also killed their sons, who were considered as a great capital in the society of their time, as a .result of fear of poverty

Unfortunately, this treatment of the Age of Ignorance is being repeated in another form in our own age, too. Under the excuse of probable deficiency of food stuff on the earth, the innocent babies are intentionally killed through abortion when they are in .the state of embryo

It is true that some other reasons are also mentioned for such abortions today, but .the problem of poverty and deficiency of foodstuff is one of its main reasons

All of these facts, as well as some other affairs similar to them, show that the evil

manner of the Age of Ignorance is repeated in another form in our time, so that we can say `the Ignorance of today' is fulfilled in an even wider and more terrible case .than the ignorance of before Islam

****

۱۵۴- ثُمَّ اتَيْنا مُوسَى الْكِت-ابَ تَمامًا عَلَى الَّذى اَحْسَنَ

وَتَفْصيلاً لِكُلِّ شئْ ءٍ وَهُدىً وَرَحْمَةً

لَعَلَّهُمْ بِلِقاءِ رَبِّهِمْ يُؤْمِنُونَ

۱۵۴. " Then We gave Moses the Book, to complete (Our blessing) on him who would do good, and to explain all things, and as a guidance and a mercy,

so that they may believe in the meeting of their Lord. "

#### Commentary : verse ۱۵۴

The discussion through a few former verses was upon the ten basical and fundamental commandments of Allah. They have been enjoined not only in Islam but also in all divine religions. Next to mentioning those commandments, the Qur'ān says :

" Then We gave Moses the Book, to complete (Our blessing) on him who would do good, ... "

The verse implies that Allah (s.w.t.) has completed His blessing on those who are good doers, and they obey the command of Allah, and follow the right.

Then the verse continues the statement that, in that Book, Allah explained whatever was needed and what was effective alongside the way of development of man.

"... and to explain all things, ... "

Also, that Book, which was sent down to Moses, was the source of divine guidance and mercy.

"... and as a guidance and a mercy, ... "

All of these things were for the sake that they might believe in the Resurrection Day and the meeting of the Lord, so that, by the belief in Resurrection, their thoughts, statements, and manner become sincerely pure and godly. It says :

".so that they may believe in the meeting of their Lord …"

****

## .Section ۲۰: Prayer, Sacrifice, Life and Death to be only for Allah

### Point

The Qur'ān was sent down for the guidance of mankind The law of requital

The object of life of mankind must be only to please Allah The believers in Allah will be

.the rullers of the earth

۱۵۵- وَه-ذا كِت-ابٌ اَنْزَلْن-اهُ مُبارَكٌ فَاتَّبِعُوهُ

۱۵۶- اَنْ تَقُولُوا اِنَّما اُنْزِلَ الْكِت-ابُ عَلى ط-ائِفَتَيْنِ مِنْ قَبْلِنا

وَاِنْ كُنّا عَنْ دِراسَتِهِمْ لَغ-افِلِينَ

۱۵۵. " And this (Qur'ān) is a Book which we have sent down, blessed,

".so follow it, and keep from evil so that mercy may be shown to you

۱۵۶. " Lest you should say : The Book was sent down only to two parties (the Jews and the Christians) before us,

".and we were truely unaware of their studies

### Commentary : verses ۱۵۵-۱۵۶

In order to complete the previous discussion upon the heavenly Book, this holy verse points to the revelation of the Qur'ān and its teaching. It says :

" And this (Qur'ān) is a Book which we have sent down, blessed, so follow it, and keep from evil so that mercy may be shown to you."

****

In the second verse, mentioned in the above couple of verses, the Qur'ān has closed all the ways of flight and seeking excuses to the pagans.

It announces that Allah has sent this heavenly book down, with those

advantages, in order that the pagans do not say that the Book was sent down only to the couple of former parties, the Jews and the Christians, and that they were neglectful of studying, reviewing and discussing them. And, they should not say that they disobeyed the command of Allah because His commandment was under the .control of others and it was not available for them

:The verse says

Lest you should say : The Book was sent down only to two parties (the Jews and the " ".Christians) before us, and we were truely unaware of their studies

****

۱۵۷- اَوْ تَقُولُوا

لَوْ اَنّ ـا اُنْزِلَ عَلَیْ ـنَا الْکِت ـابُ لَکُنّ ـا اَهْدی مِنْهُمْ

فَقَدْ جاءَکُمْ بَیِّنَهٌ مِنْ رَبِّکُمْ وَهُدیً وَرَحْمَهٌ

فَمَنْ اَظْ ـلَمُ مِمَّنْ کَذَّبَ بِای ـاتِ اللّهِ وَصَدَفَ عَنْها

سَنَجْ ـزِی الَّذینَ یَصْ ـدِفُونَ عَ ـنْ ای ـاتِن ـا سُوءَ الْعَ ـذابِ

بِما کانُوا یَصْدِفُونَ

۱۵۷. " Or (lest) you should say : ` If the Book had been sent down to us, we would certainly have been better guided than them.'

So indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than him who denies the Signs of Allah, and turns away from them ?

Soon We will recompense those who turn away from Our Signs with a terrible punishment for what they used to turn away."

### Commentary : verse ۱۵۷

The same excuse that was referred to in the previous verse is pointed out more vastly and with some more claims and prides of theirs in this verse. The holy verse implies that if the Qur'ān were not sent down upon them, they might claim that they were so prepared and eager to fulfil the commands of Allah that no other nation could match them in that regard.

The verse says:

" Or (lest) you should say : ` If the Book had been sent down to us, we would certainly have been better guided than them.' ..."

Standing before these claims, the Qur'ān implies that Allah has shut the gates of all ways of seeking excuses to them, because clear proofs and meaningful verses,

accompanied with guidance and mercy of Allah, have come to them from the side of their Lord. It says:

So indeed there has come to you clear proof from your Lord, and guidance and

p: ۲۸۴

"... .mercy

Yet, is there anyone more unjust than those who belie the Signs of Allah and turn away from them ? This circumstance shows that they not only turned away from the Sings of Allah, but also kept themselves terribly far from them. The verse says :

Who then is more unjust than him who denies the Signs of Allah, and turns away ..." "... ? from them

The painful punishment of such thoughtless and obstinate persons who, without studying them, intensively deny the facts and run away from them is stated in a short and expressive sentence. These people even ban the way of others, and this chastisement is the fruit of their own proofless denial.

The verse says :

Soon We will recompense those who turn away from Our Signs with a terrible ..." ".punishment for what they used to turn away

****

۱۵۸- هَلْ يَنْظُرُونَ اِلّا اَنْ تَأْتِيَهُمُ الْمَل--ئِكَهُ

اَوْ يَأْتِىَ رَبُّک اَوْ يَأْتِىَ بَعْضُ ای-اتِ رَبِّک

يَوْمَ يَأْتى بَعْضُ ای-اتِ رَبّک

لا يَنْفَعُ نَفْسًا ایم-انُها لَمْ تَكُنْ امَنَتْ مِنْ قَبْلُ

اَوْ كَسَبَتْ فى ایم-انِها خَيْرًا

قُلِ انْتَظِرُوا اِنّا مُنْتَظِرُونَ

,Do they await anything but that the angels should come to them " .۱۵۸

? or your Lord should come, or some of your Lord's Signs should come

On the day when some of the Signs of your Lord come, the faith (and repentance) will not benefit anyone who had not believed beforehand and had not earned goodness .through his faith

".' Say: ` Wait ! we too are waiting

### Commentary : verse ۱۵۸

This fact was pointed out in the former verses that Allah completed the argument to the pagans and He sent the heavenly Book, i.e. the Qur'an, for the guidance of all. Now, this verse indicates that these obstinate persons are so arrogant in their affairs that these clear evidences do not affect them. It seems that they are waiting for their own annihilation, or losing their last opportunity, or they are expecting some .impossible affairs to come forth

: At first, it says

Do they await anything but that the angels should come to them, or your Lord should " "... ,come

That is, do they expect that Allah comes to them and when they see Him they believe

.in Him ? In fact, they are waiting for an impossible thing to happen

Then, it adds that they may expect to see the occurance of some of

the signs of Allah which will occur at the threshold of Resurrection, the end of the :world, whereupon the doors of repentance will be closed. The verse says

"... ? or some of your Lord's signs should come ..."

: Then, following this meaning, it adds

On the day when some of the Signs of your Lord come, the faith (and repentance) ..." will not benefit anyone who had not believed beforehand and had not earned "... .goodness through his faith

Since, on that Day repentance and belief will gain a form which will be obligatory, this .kind of repentance and belief is not worthy, of course

.They are worthy and acceptable when they are arbitrary

At the end of the verse, the Qur'ān addresses these obstinate persons and, with a threatening tone, says that now that they are waiting for such a thing, they may : remain in their waiting and We wait, too, for their painful retribution. It says

".'Say: ` Wait ! We too are waiting ..."

One of the interesting things that can be understood from this verse is that the Qur'ān introduces the way of felicity in Faith. This Faith is the one under whose ray a .goodness may be obtained and some good deeds be fulfilled

****

۱۵۹- اِنَّ الَّذينَ فَرَّقُوا دينَهُمْ وَكانُوا شِيَعًا

لَسْتَ مِنْهُمْ فى شَىْءٍ اِنَّما اَمْرُهُمْ اِلَى اللّهِ ثُمَّ يُنَبِّئُهُمْ بِما

كانُوا يَفْعَلُونَ

Verily those who divided their religion and became parties, you have no concern " .۱۵۹ with them. Their affair is only with Allah, then He will inform them of what they used to ".do

**Commentary : verse ۱۵۹**

Following the explanation of ` Ten Commandments' which were discussed through previous verses, this verse, indeed, can be counted as an emphasis and a commentary upon the subject mentioned in the tenth commandment. Its content commands us to follow `the Straight Path' and to struggle against any hypocrisy and .discord

: At first, it says

Verily those who divided their religion and became parties, you have no concern with " "... .them

It means that, in no respect you have concern with them, and they have no concern with your school of thought, because your school of thought is the school of theism and Straight Path, and there is only one

.Straight Path' for all, not more than that`

: Then, as a threat and reprimand against these dispersive persons, the Qur'ān says

".Their affair is only with Allah, then He will inform them of what they used to do ..."

It is noteworthy that the content of this verse is a general and common .commandment about all those who cause discord among people

By creating kinds of innovations, they scatter the seeds of hypocrisy and discord

amongst the servants of Allah, irrespective of those who were from the former .nations, or those who are in this nation

With a full emphasis, this verse intensifies once more the fact that Islam is a religion .of Unity and Oneness. It hates any kind of hypocrisy, discord and dispersion

۱۶۰- مَنْ جاءَ بِالْحَسَنَهِ فَلَهُ عَشْرُ اَمْثالِها

وَمَنْ جاءَ بِالسَّيِّئَهِ فَلا يُجْزى اِلّا مِثْلَها وَهُمْ لا يُظْ-لَمُونَ

,Whoever brings a good (deed), he shall have ten times its like " .۱۶۰

and whoever brings vice, he shall not be recompensed but with its like, and they shall ".not be dealt with unjustly

### Commentary : verse ۱۶۰

In this holy verse the multifold reward given for good deeds is referred to. Through previous verse, the wrong doers were threatened and reprimanded upon their evil : deeds, while here, in this verse, the Qur'ān clearly says

"... ,Whoever brings a good (deed), he shall have ten times its like "

But as for those who commit a sin, Allah will punish them equally as much as their sin. As a result of the greatness of His grace and generosity,Allah bestows the reward of a good action more than its due, and forgives the faults of the sinners. And, if he punishes one, He punishes as much as the one deserves, not more than that. The : verse continues saying

"... ,and whoever brings vice, he shall not be recompensed but with its like..."

Some of the commentators believe that the purpose of the Qur'ānic word /hasanah/ (a good deed) is ` Unity ', and the purpose of the word /sayyi'ah/ (a vice) is `infidelity'. According to this meaning, the essence of good deeds is Unity and the essence of .vices is infidelity

".and they shall not be dealt with unjustly ..."

There will not be done any unjust against anybody, because none will be punished .more than what one deserves

Therefore, Allah treats with His grace when He gives reward, but He treats with His justice when He punishes. The tenfold rewards that He gives for a good action, only

one part is the wage of it and the rest nine parts are `Allah's grace'. Sura An-Nisā, No. :۴, Verse ۱۷۳ says

".He will pay them their rewards fully and will bestow them more out of His Grace ..."

It is worthy to note that the tenfold reward is for all believers in general, but some deeds which are done in some circumstances by some qualified persons will be bestowed upto seven hundred times rewards, and even without measure rewards .either

****

۱۶۱- قُلْ اِنَّنى

هَدل-نى رَبّى اِلى صِر اطٍ مُسْتَقيمٍ دينًا قِيَمًا مِلَّهَ اِبْر هيمَ حَنيفًا

وَما كانَ مِنَ الْمُشْرِكينَ

Say: ` Verily my Lord has guided me to a Straight Path, the established religion, " .۱۶۱
,the creed of Abraham, the upright one

".and he was not of the polytheists

**Commentary : verse ۱۶۱**

This verse, together with the next verses by which Sura Al-An`ām ends, is, in fact, a summary of the subjects discusses about the struggle against paganism and idolatry .stated in this Sura

At first, in order to stand against the illogical notions and claims of pagans and idol worshippers, Allah orders His Messenger to tell them that his Lord has guided him to the Straight Path, which is the nearest path among all paths. This `Straight Path' is the same path of Unity and monotheism, and the path of eradication of the creed of : paganism and polytheism. It says

"... ,Say: ` Verily my Lord has guided me to a straight path "

Thus, the Qur'ān explains `the Straight Path' in this verse and the next two verses. First of all, it implies that it is a direct religion with the utmost correctness and .veracity, eternal, and subsisting to the affairs of both religion and life, body and soul

"... ,the established religion ..."

And, since Arabs showed a special affection to Abraham, so that they even introduced their creed as Abraham's creed, the Qur'ān adds that the true creed of Abraham is the very one toward which you have been invited, not that which you have forged under .his name

"... ,the creed of Abraham ..."

That very Abraham (a.s.) is the one who turned away from the superstitious creed of .his time and environment, and attached the Truth, i.e. the monotheism

"... ,The upright one ..."

This meaning seems to be an answer to the expressions of polytheists who blamed the opposition of the Prophet (p.b.u.h.) with the creed of idolatry, which was the creed ,of the ancestors of Arabs. In answer to them

the Prophet (p.b.u.h.) says that this manner of breaking wrong customs and turning away from the superstitious notions of the environment is not only his job, but .Abraham (a.s.), whom they wholly respect, also did like that

: Then, as an emphasis, it says

".and he was not of the polytheists ..."

Abraham (a.s.) was a hero of breaking idols. He was an active and steadfast .challenger against idolatry

****

۱۶۲- قُلْ اِنَّ صَلاتی وَنُسُکی وَمَحْیایَ وَمَماتی لِلّهِ رَبِّ الْع-الَمینَ

۱۶۳- لا شَریکَ لَهُ وَبِذ لِکَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمینَ

Say: ` Verily my prayer and my worship, my life and my death are for Allah, the " .۱۶۲
".Lord of the Worlds

No associate (there is) for Him, and this (submission) I have been commanded " .۱۶۳
".to, and I am the first of the Muslims

### Commentary : verses ۱۶۲-۱۶۳

In the first verse, mentioned here, it points to the matter that the Prophet (p.b.u.h.) should tell the pagans that not only from the point of belief he is a unitarian and a monotheist, hut also, from the point of action, whatever good deed he does, including his prayer, all his worships, and even his death and life, in all, are for the sake of the .Lord of the Worlds

: The verse says

Say: ` Verily my prayer and my worship, my life and death are for Allah, the Lord of " ".the Worlds

That is, I am alive for Him, and I die for His sake. I devote whatever I have in His way. .All my desires, the whole love of mine, and the entire existence that I have is Allah's

****

In order to nullify all kinds of paganism and idolatry, in this verse, it emphasizes that : Allah (s.w.t.) is the One that there is no associate and no compeer for Him. It says

"... ,No associate (there is) for Him "

: And, finally, the verse continues saying

and this (submission) I have been commanded to, and I am the first of the ..." ".Muslims

To be the first of the Muslims for the Prophet of Islam (p.b.u.h.) is either from the point of quality and importance of Islam, because the degree of his submission and his Islam was higher than all prophets, or that he was the first person of this community .who accepted the religion of the Qur'ān and Islam

۱۶۴- قُلْ اَغَيْرَ اللّهِ اَبْغى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ

وَلا تَكْسِبُ كُلُّ نَفْسٍ اِلاّ عَلَيْها وَلا تَزِرُ وازِرَةٌ وِزْرَ اُخْرى

ثُمَّ اِلى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِما كُنْتُمْ

فيهِ تَخْتَلِفُونَ

Say : ` shall I seek a Lord other than Allah while He is the Lord of all things ? And " .۱۶۴ no one earns anything but to his own account; and no one bears the burden of another; then to your Lord is your return, so He will inform you of what you used to ".(differ (about

### Commentary : verse ۱۶۴

In this verse, the Qur'ān criticizes the logic of the pagans in another way. It tells the Prophet (p.b.u.h.) to ask them whether it is appropriate to take a lord except Allah as their Lord, while He is the owner, the trainer, and the Lord of all things, and His ordinance and His command is current in the entire particles of the world. The verse :says

"... ? Say : ` shall I seek a Lord other than Allah while He is the Lord of all things "

A group of the short-minded pagans came to the Prophet of Islam (p.b.u.h.) and said that he should follow their creed. They added that if their creed was false, they might :bear the burden of his sin. This verse answers them by saying

And no one earns anything but to his own account; and no one bears the burden of ..." "... ;another

:Then the verse adds

then to your Lord is your return, so He will inform you of what you used to differ ..." ".((about

****

۱۶۵- وَهُوَ الَّذی جَعَلَکُمْ خَلائِفَ الْاَرْضِ

وَرَفَعَ بَعْضَکُمْ فَوْقَ بَعْضٍ دَرَج-اتٍ لِیَبْلُوَکُمْ فی ما ات-ل-کُمْ

اِنَّ رَبَّکَ سَریعُ الْعِقابِ وَاِنَّهُ لَغَفُورٌ رَحیمُ

۱۶۵. " And He it is Who has made you successors in the earth, and raised some of you above others in grades that He may try you in respect to what He has given you. Verily your Lord is swift in retribution,

and indeed He is Forgiving, Merciful."

#### Commentary : verse ۱۶۵

#### Point

In this verse, which is the last verse of Sura Al-`An`ām, in order to complete the former discussions upon strengthening the foundation of Unity and struggling against paganism, the Qur'ān points to the rank of man and his situation in the world of existence. So, firstly it says:

" And He it is Who has made you successors in the earth, … "

Man is Allah's vicegerence on the earth, and all the sources of the world are set at his disposal. Allah has issued Man's command and dominion over all these creatures. Such a man must not let himself fall so low that he becomes more degraded than an inanimate thing and then he prostrates before it.

Then the verse points to the difference of talents and the various bodily and spiritual merits of human beings, and to the aim of this difference and variation among men. The verse says:

"… and raised some of you above others in grades that He may try you in respect to what He has given you. …"

At the end of the verse, the Qur'ān refers to man's freedom in choosing the path of

: happiness and wretchedness, stating the conclusion of these trials, as follows

".Verily your Lord is swift in retribution, and indeed He is Forgiving, Merciful ..."

## : The Difference of Men and the Principal of Justice

No doubt, there are a series of artificial differences among the individuals of humankind which have been emerged as a result of the transgressions and cruelties .of some human beings performed upon some other people

For example : some persons are the owners of abundant wealth, but some others are terribly poor. Or, a great deal of people are unsound and sickly weak as a result of deficiency of nutrition and lack of hygiene, while some other people are in the best .condition of health, because all possibilities of life are available for them

These kinds of differences, such as : richness and poverty, knowledge and ignorance, health and sickness, and so on, are often the consequences of colonialism, .exploitation, various forms of slavery, and apparent and concealed transgressions

Surely, these kinds of differences can not be considered as the acts of the system of creation. So, there is no reason for us to defend the existence of such unacceptable .differences

Humankind, all together, form also a society resembled to a great, tall and fruitful tree. Every group, or even an individual, of them is responsible for a particular mission in this huge body, which demands a proportional construction peculiar to itself. That is why the Qur'ān says that these differences are as a means of your trial, and the term .'`trial', in the divine statements is used in the sense of `training and education

## ! Man's Vicegerency on the Earth

The Qur'ān has repeatedly introduced Man as the `vicegerent' and `representative' of Allah on the earth. This introduction, in addition to making clear the position of Man in creation, also explains this fact that properties, wealths, talents, and the whole merits that Allah has bestowed on Man are, in deed, in possession of Allah. Man is merely His representative who has been given leave by Him. It is evident, of course, that no representative is independant in his dominations, but his dominations ought to be limitted to the leave and permission of the main

owner. This explanation may make this fact clear that, for example, regarding to the question of ownership, Islam keeps distance from both the camp of communism and .the camp of capitalism

## The End of Sura Al–'An`ām

The End of Sura Al-'An`ām

## (Sura Al–'A`rāf No.۷ (۲۰۶ verses in ۲۴ sections

### :Introduction to the Sura

In The Name of Allah, The Beneficent, The Merciful

This Sura is a Meccan Sura. It has been narrated from Qattādah and Ḍahhāk who said .this Sura is a Meccan one, except verses ۱۶۳-۱۶۵ which were revealed in Medina

.The number of its verses, as kufians and Hejāzians have numerated, is ۲۰۶

: The Virtue of Studying This Sura

Ubayy-ibn-Ka`b, a leading comentator, has narrated from the holy Prophet of Islam' (p.b.u.h.) who said: " Who ever recites Sura 'Al-A`rāf, Allah will set a curtain between ".him and the Satan and, on the Day of Judgement Adam (a.s.) will be his intercessor

Ayyāshī, another commentator, by the way of his teacher Abū. Baṣīr, has narrated` from Imam Sādiq (a.s.) who said: " Whoever recites Sura Al-'A`rāf every month, will ".be among those that no fear shall be upon them, nor shall they grieve

****

Sura Al-'A`rāf No. ٧

(The Elevated places)

## Section ١: The Object of the Revelation of the Qur'ān

### Point

(Verses ١-٣)

Qur'ān's revelation, its object Every soul shall be judged and every apostle will also be questioned Deeds will be measured justly.

بِسْمِ اللَّهِ الرَّحْمَ-نِ الرَّحِيمِ

١- المص

٢- كِت-ابٌ أُنْزِلَ اِلَيْکَ فَلا يَکُنْ فی صَدْرِکَ حَرَجٌ مِنْهُ

لِتُنْذِرَ بِه وَذِکْری لِلْمُؤْمِنينَ

٣- اِتَّبِعُوا ما اُنْزِلَ اِلَيْکُمْ مِنْ رَبِّکُمْ

وَلا تَتَّبِعُوا مِنْ دُونِه اَوْلِياءَ قَليلاً ما تَذَكَّرُونَ

In The Name of Allah, The Beneficent, The Merciful

١. " 'Alif `A', Lām `L', Mīm `M', Suād `Ṣ'."

٢. " A Book sent down to you so let there be no straitness in your breast about it - that you may warn (people) thereby (and it be) a reminder to the believers."

٣. " Follow what has been sent down to you from your Lord, and do not follow any guardians other than Him; how seldom do you remember! "

The holy Sura Al-'An`ām was concluded with statement about the Grace of Allah. This Sura, Al-A`rāf, begins with the name of the Qur'ān and also the ordinances of the religion and the wise sayings are stated therein. It says:

١. " 'Alif `A', Lām `L', Mīm `M', Suād `Ṣ' ."

The abriviated letters, mentioned at the beginning of some Suras of the Qur'ān were discussed before.(١)They are some secrets between Allahand His Messenger (p.b.u.h.).

****

" A Book sent down to you - ... "

The Qur'ān is a Book which has been sent down to you by the command of Allah.

"... so let there be no straitness in your breast about it - ... "

The verse, addressing the Prophet (p.b.u.h.) implies that there should not be any straitness in his breast because of communicating the Qur'ān to people.

The Messenger of Allah (p.b.u.h.) was afraid that the members of his tribe would accuse him as a liar, and then turn away from his statements, and hurt him. So, he was displeased from their injuries, and did not feel happy about it. Hence, Allah the Glorified, made him secured, and commanded him not to consider their ill treatment important.

It should be noted that the aim of sending down this Book is to warn people and frighten them from the evil consequence of their wrong thoughts and deeds. It is also a reminder for the true believers. The verse says:

"... that you may warn (people) thereby (and it be) a reminder to the believers."

****

Part one, PP.٧١-٧٣. Sura Al-Baqarah, No. ٢, verse ١١-١

"... ,Follow what has been sent down to you from Your Lord "

This phrase is for the attention of those who are responsible and are also fully capable. It means that they should follow that which Allah has sent down to them. This ` act of following ' concerns those affairs which are either obligatory, or recommended, or legitimate. In these affairs a believer should follow the command of .Allah, and the one must believe in them

.One of its examples is that which says it is obligatory to avoid from forbidden things

"... ;and do not follow any guardians other than Him ..."

The verse warns us not to follow anything other than the Qur'ān so otherwise we will become sinners. It is evident that whoever is not the follower of the Qur'ān, is the follower of Satan and the idols. That is why Allah commands us to follow the Qur'ān .and avoid following other than it. To follow the Qur'ān is the same as to follow Allah

"! how seldom do you remember ..."

This part of the verse addresses the pagans and those disbelieving people who rarely remember the Truth and little they take advice. In fact, the purpose of this phrase is to say that the style of their manner is not agreeable. They ought to gradually adopt the admonishments of the Qur'ān and learn the affairs concerning of religion and life .for themselves

.' The Qur'nic word ` tathakkur', here, means: ` to learn little by little

****

۴- وَكَمْ مِنْ قَرْيَةٍ اَهْلَكْن-اها فَجاءَها بَأْسُنا بَی-اتًا اَوْ هُمْ قائِلُونَ

۵- فَما كانَ دَعْواهُمْ

اِذْ جاءَهُمْ بَأْسُنا اِلّآ اَنْ قالُوا اِنّا كُنّا ظ-الِمينَ

And how many a town that We have destroyed, Our punishment came unto them " .۴
".by night or while they slept at midday

So their cry, when Our punishment came unto them, was not save that they said: ` " .۵
".' Verily we were unjust

#### Commentary : verses ۴-۵

In the previous verse, people were commanded to follow the Qur'ān, and to leave out following anything other than the Qur'ān. Now, this verse reminds them the fate of the past unjust nations so that they may fear and not to repeat the manner of those : nations. It says

And how many a town that We have destroyed, Our punishment came unto them by " ".night or while they slept at midday

Allah says that He has destroyed many people of the towns, and the Divine punishment was sent down over them by night or when they were relaxing at noon. It is obvious that having chastisement in such times is more dangerous for people than .in some other times

So their cry, when Our punishment came unto them, was not save that they said: ` " ".' Verily we were unjust

When Allah's chastisement was sent down, the only matter they stated was that they said that they were unjust. Thus, when they saw the punishment of Allah with their own eyes, or when they were involved in the Divine chastisement and were still rather alive, they began to confess their faults. This indicates that admission, confession of one's sins, and repentance at the time of befalling calamities and wretchednesses are .not beneficial for the one

****

p:٣٠٢

۶- فَلَنَسْئَلَنَّ الَّذينَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْئَلَنَّ الْمُرْسَلينَ

۷- فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَما كُنّا غائِبينَ

Then certainly We will question those to whom (Our messengers) were sent, and " .۶ ".certainly We will also question the messengers

".Then certainly We will relate to them with knowledge for We were not absent " .۷

**Commentary : verses ۶-۷**

**Point**

The previous verse has referred to the worldly punishment. Here, in this verse, the existence of punishment and reckoning in the Hereafter is stated with several emphasis. In these two verses, the certainty of the existence of quention on the Day .of Judgement and that it is not specialized to the sinners alone, is mentioned, too

**: Explanations**

On the Day of Judgement, surely all people will be questioned, including: both the .۱ leaders, the nations and followers, both the good doers and the evildoers, and both .the scholars and the imitators of them

Then certainly we will question those to whom (Our messengers) were sent, and " ".certainly we will also question the messengers

****

In the next verse, in order that no one considers that questioning from communities and their concerning prophets can be an evidence that there is some thing concealed from Allah's knowledge, clearly and with an emphasis strengthened with an oath, it implies that Allah will explain all their deeds to them with His Knowledge, because He has never been absent from them. He (s.w.t.) has been with them everywhere and in :all circumstances. The verse says

Then certainly We will relate to them with knowledge for "

p: ۳۰۳

".We were not absent

On that Day, questioning is a kind of calling to witness, making comfession and .۲ reprimand. But the fact is that there is nothing concealed to Allah to be discovered by .question

**:Note**

:There are some points upon this verse which should be noted, as follows

? What matter or matters will be questioned .۱

The bounties will be questioned : "Then on that Day you will surely be questioned .۲ about the bounties (you enjoined)." (Sura At-Takāthur, No. ۱۰۲, verse ۸). It is recorded in some Islamic traditions that the objective meaning of `bounties', here, is the .'bounty of `mastership' and `leadership

The deeds of people will be questioned : "... we would most certainly question them .۳ .(all," "As to what they used to do." (Sura Al-Hijr, No. ۱۵, Verses ۹۲-۹۳

The limbs will be questioned of : "... surely the hearing and the sight and the heart, .۴ .(all of these shall be questioned about that." (Sura Al-'Isrā', No. ۱۷, verse ۳۶

As the Islamic traditions indicate, the life-time, the youth, the incomes, and the .۵ .expenses will be questioned

****

۸- وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

فَمَنْ ثَقُلَتْ مَو ازِينُهُ فَأُول-ئِکَ هُمُ الْمُفْلِحُونَ

۸. " And the measuring that Day will be just. Then whoever's scales be heavy, those are they who shall be prosperous."

**Commentary : verse ۸**

**Point**

A `scale' is the means of weighing. Each thing has a special means of measuring. The scale of a wall is a plummet. The heat of weather is measured by a thermometer. Fruits are measured in kilo. The length of cloth, as well as many other things, is measured by meter. The means of measuring an ordinary person, from the point of spiritualities, is some particular complete persons who are accepted as the example and symbol of justice.

Upon the commentary of the phrase: " And we will set up a just balance ..." mentioned in verse ۴۷ from Sura Al-'Anbiyā, No. ۲۱, Imam Sādiq (a.s.) said : " Prophets and saints are the scales." (Al-Mīzān, commentary).

In the supplication of Imam Amir-ul-Mu'mineen Ali (a.s.), addressing him (a.s.), we recite : " Peace be upon the Scale of deeds." These immaculate persons, who are our leaders and our guides, are the scales and the means of measuring others.

In Kifāyat-ul-Muwaḥḥideen, it is narrated from Imam Sādiq (a.s.) who said : " We are the scales." That is, Imam Amir-ul-Mu'mineen Ali (a.s.) and all other immaculate Imams are the scale of distinguishing between right and wrong.

So, the verse says:

" And the measuring that Day will be just. Then whoever's scales be heavy, those are they who shall be prosperous."

**: Explanations**

On the Day of Resurrection, the possession is with the right (۱) , andthe Day is the .۱
.(day of right (۲) , and the measuring is also just. (The aboveverse

On that Day, arrangements of the Hereafter are justly measured and the . ۲ reckoning, the judgement, the commandments, the rewards and retributions are .wholly based on justice

"... .And the measuring that Day will be just "

****

p: ۳۰۶

---

Here is protection only Allah's, the True one;..." Sura Al-Kahf, No. ۱۸, Verse ۴۴ " ۱ -۱

That is the True (sure) Day..." Sura An-Naba', No. ۷۸, Verse ۳۹ " ۲ -۲

۹- وَمَنْ خَفَّتْ مَو ازِينُهُ فَأُول-ئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

بِما كانُوا بِاى-اتِنا يَظْ-لِمُونَ

۹. " And whoever's scales be light, those are they who have ruined their selves for they used to be unjust unto Our Signs."

**Commentary : verse ۹**

Those persons, whose scales are light, will be involed in an eternal punishment, because they have denied Allah's Signs and reasonings in their lives.

The Arabic term /xusrān/ (loss), mentioned in this verse, means `to lose the capital'. The greatest capital of man is his self. When the self of a man falls into perdition, he has incurred a loss. On the contrary, those whose scales of good deeds are heavy on the Day of Judgement, will be prosperous.

" And whoever's scales be light, those are they who have ruined their selves for they used to be unjust unto Our Signs."

****

۱۰- وَلَقَدْ مَكّنّ-اكُمْ فِی الْأَرْضِ وَجَعَلْنا لَكَمْ فيها مَع-ايِشَ

قَليلاً ما تَشْكُرُونَ

۱۰. " And certainly We have given you power in the earth, and We have made the means of livelihood for you in it, (but) little it is that you give thanks.

**Commentary : verse ۱۰**

In the life of this world, everything is under the authority of man.

The verse says:

" And certainly We have given you power in the earth, …"

The creation of the earth and its conditions, from the point of rotation, heat, light, absorbing and warding off waters, receiving offals, and yielding plants, vegetables, fruits etc. all are in a state that man can take the earth as his own residence.

However, the laws of nature are in a form that man can control them and take them under his authority. If Allah had not tamed it, man, by himself, would not have had ability to bring it under subjugation and to enjoy of it.

"… and We have made the means of livelihood for you in it, …"

Thus, these bounties should be utilized alongside the path of gratitude of man, not as a means of his negligence and gratifying his desires and his unlawful passions. The Qur'ān has frequently referred to the ingratefulness, negligence and faithlessness of the majority of people. The verse says:

"… (but) little it is that you give thanks."

****

## Section ۲ : Creation of Adam and the Defiance of Satan

### Point

Adam's creation Angels were ordered to prostrate before Adam The defiance of - Satan

The Satan cast out

.Adam beguiled by the Satan Adam's seeking Allah's pardon

١١- وَلَقَدْ خَلَقْن-اكُمْ ثُمَّ صَوَّرْن-اكُمْ

ثُمَّ قُلْنا لِلْمَل-ئِكَهِ اسْجُدُوا لِادَمَ فَسَجَدُوا اِلاّ اِبْل-يسَ

لَمْ يَكُنْ مِنَ السّ-اجِدينَ

And indeed We created you, then We fashioned you, then We said to the angels: " .١١ ` Prostrate yourselves unto Adam.' So they (all) did prostrate themselves except ".Iblees; he was not of the prostrating ones

### Commentary : verse ١١

#### The Story of Satan's Disobedience

The creation of man and his being fashioned is referred to in seven Suras of the .Qur'ān

: In the current verse, Allah says

And indeed We created you, then We fashioned you, then We said to the angels: ` " Prostrate yourselves unto Adam.' So they (all) did prostrate themselves except Iblees; ".he was not of the prostrating ones

All angels, including Iblees who was in their row, while he was not from among them, were commanded to prostrate themselves unto Adam, the first ancestor of the whole human beings. They totally accepted and eagerly obeyed the command of Allah,

.except Iblees

The prostration of the angels for Adam was not done in the sense of `prostration of worship', because the act of being worshipped is specific to Allah alone. Then, .prostration here is for humility and modesty

****

۱۲- قالَ مامَنَعَکَ اَلاّ تَسْجُدَ اِذْ اَمَرْتُکَ

قالَ اَنا خَیْرٌ مِنْهُ خَلَقْتَنی مِن نارٍ وَخَلَقْتَهُ مِنْ طینٍ

He said: ` What prevented you that you did not prostrate when I commanded you " .۱۲ ? ' He said: ` I am better than him. You created me of fire while You created him of ".' clay

**Commentary : verse ۱۲**

This verse indicates that Allah called Iblees to account for the disobedience and rebellion he showed, and He asked him about the reason for which he refused .prostration when He commanded him to prostrate

: The verse says

He said: ` What prevented you that you did not prostrate when "

"... ' ? I commanded you

,In answer to this question, Iblees resorted to an implausible excuse

: as the verse points out

He said: ` I am better than him. You created me of fire while You created him of ..." ".' clay

Iblees imagined, as if, fire is superior to clay. This was one of the greatest faults of Iblees. Or, perhaps, he did not make a mistake either, but he told a lie because of his .arrogance and selfishness

But the privilege of Adam was not that he was created of clay. The main superiority of Adam was that very spirit of humanity and the rank of vicegerency of Allah that he .was given

There arises a question here, asking how Satan spoke with Allah, and whether .revelation was sent down to him

The answer to this question is that there is no problem that Allah speaks with another person, not by means of revelation and messengership, but through innate inspiration, or by way of some angels, whether this person is one of the righteous and the purified ones, like Mary and mother of Moses, or one of the dishonest ones, like .Satan

****

۱۳– قالَ فَاهْبِطْ مِنْها فَما يَكُونُ لَکَ اَنْ تَتَكَبَّرَ فيها

فَاخْرُجْ اِنَّكَ مِنَ الصّ–اغِرينَ

: (Allah) said: ` Get you down from this (state) " .۱۳

.it does not befit you to behave proudly therein. Therefore, go you out

".' Verily you are of the abject ones

**Commentary : verse ۱۳**

In view of the fact that Satan's refusal from prostrating for Adam (a.s.) was not an ordinary and simple refusal, nor it was counted a habitual sin, but it was a rebellion accompanied with a protest and denial unto the Glory of Allah, then his opposition found a way to infidelity and negating Allah's knowledge and wisdom. And, consequently, he had to lose his own positions and personal status in divine portal. So, Allah sent him out from the distinguished situation he had obtained in the standing : ranks of angels. The verse says

"...: (Allah) said: ` Get you down from this (state) "

Then, Allah describes the origin of this getting down to him by the following sentence, .and explains that he was not right to pave the path of pride in that rank

"... .it does not befit you to behave proudly therein..."

: Again, as an additional emphasis, Allah's statement continues to be recited as follows

".' Therefore, go you out. Verily you are of the abject ones ..."

That is, not only Satan did not become magnified by that action, but also, on the .contrary, he was entitled as the abject ones

It is clearly understood from this part of the verse that the entire misfortune and .wretchedness of Satan was the effect of his arrogance

:It is also narrated in Usūl-i-Kāfī from Imam Sādiq (a.s.) who has said

The principals of infidelity (and disobedience) are three things : greed, pride, and " jealousy. Greed caused Adam to eat from the forbidden tree; pride caused Iblees to disobey the command of Allah when he was ordered to prostrate for Adam; and ".jealousy caused one of Adam's sons to kill another one

p:٣١١

۱۴- قالَ اَنْظِرْنی اِلی یَوْمِ یُبْعَثُونَ

۱۵- قالَ اِنَّکَ مِنَ الْمُنْظَرینَ

Instead of repentance, Iblees) said: ` Respite me until the day when they are) " .۱۴ ".raised up

".He (Allah) said: ` Verily you shall be of the respited ones " .۱۵

**Commentary : verses ۱۴-۱۵**

.But the story of Satan did not conclude to that only happening

When he found that he was banished from the throne of Allah, he increased his rebellion and obstinacy. Instead of repentance, returning toward Allah, and confessing his fault, the only thing Iblees asked for from Allah was that he desired to : be respited until the day when all will be raised up. The verse says

Instead of repentance, Iblees) said: ` Respite me until the day when they are raised) " ".up

****

This demand of Satan was somehow accepted by Allah when He (s.w.t.) said that he : would be of the respited ones. Here is the statement of the Qur'ān

".He (Allah) said: ` Verily you shall be of the respited ones "

****

۱۶- قالَ فَبِما اَغْوَیْتَنی لَاَقْعُدَنَّ لَهُمْ صِر اطَکَ الْمُسْتَقِیمَ

He (Satan) said: ` Since You have let me wander off, I will certainly lay wait for " .۱۶
".' (deceiving) them in Your Straight Path

**Commentary : verse ۱۶**

Satan did not want, of course, to have a long life and to be alive in order to compensate the past, but he expressed his aim of this long life that, the same as he was wandered off, he could lay wait on the Straight Path of Allah and deceive them all, .so that, the same that he got astray, they might go astray, too

:The verse says

He (Satan) said: ` Since You have let me wander off, I will certainly lay wait for "
".' (deceiving) them in Your Straight Path

****

۱۷- ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ اَيْديهِمْ وَمِنْ خَلْفِهِمْ

وَعَنْ اَيْمانِهِمْ وَعَن شَمائِلِهِمْ

وَلا تَجِدُ اَكْثَرَهُمْ شاكِرينَ

Then I will certainly come upon them from before them, and from behind them, " .۱۷
; and from their right and from their left

".and You will not find most of them thankful

### Commentary : verse ۱۷

#### Point

In order to confirm and to complete his statement, Satan added that, not only he will lay wait on their way, but also he will come upon them from the sides of four :directions to deceive them. The verse says

Then I will certainly come upon them from before them, and from behind them, and "
; from their right and from their left

".and You will not find most of them thankful

In a tradition, it is narrated from Imām Bāqir (a.s.) who, deeply commenting upon the four directions, said : "The purpose of coming `from before' is that Satan shows the coming world, which man has in front of him, simple and hollow to him. The purpose of `from behind' is that he (Satan) invites people to gathering properties and massing wealth, and to nigardliness concerning the payment of the compulsory alms to be abandon in favour of children and inheritors. The purpose of `right side' is that he spoils the spiritual affairs in man's view by creating doubts and dubious things. And, the purpose of `left side' is to pretend the material pleasures and lusts beautiful in the (view of man." (۱

#### The oath of Satan

Some Islamic traditions denote that when Satan made an oath that he will lay in wait of man from four sides in order to lead him astray or to bar him, angels, sympathizing with man, said: " O' Allah ! how this man will be delivered ? " The Lord answered : " There are two ways open for him, the upward and the downward. Whenever man stretches his hands for



---

Majama`-ul-Bayān, Vol. ۴, P. ۴۰۳, Tafsir-ul-Burhan, tradition No.۵ ۱ -۱

supplication, or puts his head on the ground, I will forgive him of the sins of seventy (years." (Fakhr-i-Rāzī, At-Tafsīr-ul-Kabīr

As soon as Adam was informed of the domination of Satan, he invoked Allah. Then he was addressed (by Him) not to be worried, because He will count a sin one fold and a good deed ten folds. Besides, the gate of repentance is open to him. (Tafsīr-i-Nūr-(uth-Thaqalayn

****

۱۸- قالَ اخْرُجْ مِنْها مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَکَ مِنْهُمْ

لَأَمْلَئَنَّ جَهَنَّمَ مِنْکُمْ اَجْمَعینَ

.Said He: ` Get out from this (state), despised, driven away " .۱۸

".' Whoever of them will follow you, I will surely fill Hell with you all

#### Commentary : verse ۱۸

#### Point

By this verse, once more the command of dismissing Satan from the position of nearness to Allah and the rank of highness, is issued. Here, there is a difference that the command of his dismissal has been issued with a more intensive despise. Perhaps, this was for the obstinacy that Satan showed later when he insisted on the temptation upon humankind and increased a greater sin to his former sins. Therefore, :as the Qur'ān points out

"... .Said He: ` Get out from this (state), despised, driven away "

And Allah made an oath that whoever of them follows Satan He will fill Hell with him : and them all. The verse says

".' Whoever of them will follow you, I will surely fill Hell with you all ..."

#### : Explanations

A moment of having pride and saying " I am better than ..." (۱) may bring forth some surprising sequels. For instance : " Get you down ... go you out. Verily you are of the abject ones."(۲) All these despises and falls arespread upon the proud Satan, since, .instead of apology, he decided to lead astray humankind

The Arabic term /ma…'ūm/ is derived from /…a`ima/ in the sense of `a severe blemish'; and the Arabic term /madḥūrā/ is derived from /daḥr/ which means `to drive away .'disgracefully

****

p: ۳۱۶

---

۱- Current Sura, verse ۱۲ ۱

۲- Current Sura, verse ۱۳ ۲

۱۹- وَی-ا ادَمُ اسْکَنْ اَنْتَ وَزَوْجُکَ الْجَنَّهَ فَکَلاَ مِنْ حَیْثُ شِئْتُما

وَلا تَقْرَبا ه-ذِهِ الشَّجَرَهَ فَتَکُونا مِنَ الظّ-الِمینَ

۱۹. " And O' Adam ! dwell you and your spouse in the Garden, and eat you two from wherever you two desire, but do not approach this tree lest you will be of the unjust."

### Commentary : verse ۱۹

The statement of the verse is told Adam (a.s.) saying that he and his wife would dwell in the Garden and that it was permissible for them to eat whatever and wherever they desired, but they should not approach that tree in order to eat from it, because they would deprive themselves from a great reward.

A detailed commentary upon this holy verse was offered under the description of Sura Al-Baqarah, No. ۲, verse ۳۵. (۱)

****



---

۱- ۱ The Light of the Holy Quran, Part۱, PP. ۱۵۰-۱۵۵

۲۰- فَوَسْوَسَ لَهُمَا الشَّيْط-انُ لِيُبْدِىَ لَهُما ماوُرِىَ عَنْهُما مِنْ سَوْء تِهِما

وَقالَ ما نَهل-كُما رَبُّكما عَنْ ه-ذِهِ الشَّجَرَهِ

اِلّا اَنْ تَكُون-ا مَلَكَيْ-نِ اَوْ تَكُون-ا مِنَ الْخ-الِ-دينَ

Then Satan whispered (evil suggestions) unto the two (Adam and Eve) that he " .۲۰ might manifest unto them that which was hidden from them of their shameful parts, :and he said

Your Lord has not prohibited you from this tree except that you may not both ` ".become two angels or that you may (not) become of the immortals

**Commentary : verse ۲۰**

Satan tempted Adam and Eve in the feature of a friend and a benevolent one. He knew that whoever's shameful parts be manifest, the one should not remain in Heaven. The only way by which the privity parts of Adam and Eve could become manifest was eating from the forbidden tree. So, Satan planned a plot that they might .eat from that tree

Thus, Satan prepared the necessary things of their banishment from heaven. He told them if they had eaten from that tree, they would have turned into the form of angels .and they could remain in Heaven forever

He said that the reason of that prohibition was that they would not become angels, or .would not dwell in Heaven for ever

: The verse says

Then Satan whispered (evil suggestions) unto the two (Adam and Eve) that he might " manifest unto them that which was hidden from them of their shameful parts, and he :said

Your Lord has not prohibited you from this tree except that you may not both ` ".become two angels or that you may (not) become of the immortals

****

۲۱- وَقاسَمَهُما اِنّی لَکَما لَمِنَ النّ-اصِحینَ

"'.' And he swore unto them both: ` Verily I am a sincere adviser to you " .۲۱

### Commentary : verse ۲۱

Satan made an oath for Adam and Eve that he was an absolute benevolent in inviting them to eating from that tree. Therefore, their delusion was strengthened thereby, .because Adam and his wife imagined that no one would swear by Allah falsely

:The verse says

"'.' And he swore unto them both: ` Verily I am a sincere adviser to you "

****

۲۲- فَدَلّـ-هُما بِغُرُورٍ

فَلَمّا ذاقَا الشَّجَرَه بَدَتْ لَهُما سَوْء تُهُما

وَطَفِقَـا يَخْصِفـانِ عَلَيْهِمـا مِنْ وَرَقِ الْجَنَّـهِ

وَناداهُمـا رَبُّهُمـا اَلَمْ اَنْهَكُمـا عَنْ تِلْكُمَا الشَّجَرَهِ

وَاَقُلْ لَكُما اِنَّ الشَّيْطـانَ لَكُما

عَدُوٌّ مُبِينٌ

Then he (Satan) caused them both to fall by deceit; so when they tasted the " .۲۲ (forbidden) tree, their shameful parts became exposed to them and they both took to ;stitching upon themselves leaves of the Garden

:and their Lord called out to them

Did I not forbid you both from that tree and (did I not) say to you that verily Satan is ` ".' ? a manifest foe for you

### Commentary : verse ۲۲

Satan deceived Adam and Eve and caused them to be thrown down into the valley of misfortune so that they were sent away from that exalted rank. As soon as they tasted from the fruit of that tree and ate it, their clothings fell down from their bodies, .and they ashamed from each other

: The verse says

Then he (Satan) caused them both to fall by deceit; so when they tasted the " "... (forbidden) tree, their shameful parts became exposed to them

: The verse continues saying

"... ;and they both took to stitching upon themselves leaves of the Garden ..."

That is, they took the leaves of the trees and put them over each other in order to

cover their privity parts therewith. Regarding this matter, it was pointed out in Sura Al-Baqarah that the geneneral interest was so that such a scene would come forth for Adam and Eve, and they should come out from the Garden. Their banishment from the Garden was not

their retribution, because prophets do not commit any sin so that they be deserving of retribution. It was only a `leaving the better', i.e. if they did not do it, it would be .better

:and their Lord called out to them ..."

Did I not forbid you both from that tree and (did I not) say to you that verily Satan is ` ".' ? a manifest foe for you

.This was what Allah, addressing Adam and Eve, called out to them both

****

۲۳- قالا رَبَّنا ظَـلَمْنا اَنْفُسَنا

وَاِنْ لَمْ تَغْفِرْ لَنا وَ تَرْحَمْنا لَنَكُونَنَّ مِنَ الْخـاسِرينَ

۲۳. " They said: ` Our Lord ! We have been unjust to ourselves,

and if You do not forgive us and have (not) mercy on us,

we shall certainly be of the losers '."

### Commentary : verse ۲۳

In answer to the reprimand of Allah, they both said that they were unjust to themselves. The verse says:

" They said: ` Our Lord ! We have been unjust to ourselves, ..."

The objective meaning of `being unjust', here, is that they abandoned performing a recommendable act and, therefore, they were deprived from its recompense.

Their purpose of their statement may be that as a result of coming down on the ground, and being deprived from that peaceful and blessful life, they incurred unjust to themselves.

The verse, from the tongue of Adam and Eve, continues saying:

"... and if You do not forgive us and have (not) mercy on us, we shall certainly be of the losers '."

They invocated Allah that if He did not cover their blemish and did not have mercy on them, and did not bestow His grace and His other favours by means of endowing His blessings and some other rewards upon them, they would be from those people who do not enjoy and benefit of their lives.

Whenever a person causes a loss unto himself, or does not ward off a damage from himself, he has been unjust to himself, without being worthy of bearing retribution.

****

۲۴- قالَ اهْبِطُوا بَعْضُكَمْ لِبَعْضٍ عَدُوٌّ وَلَكَمْ فِی الاَرْضِ مُسْتَقَرٌّ

وَمَت-اعٌ اِلی حینٍ

۲۵- قالَ فیها تَحْیَوْنَ وَفیها تَمُوتُونَ وَمِنْها تُخْرَجُونَ

He said: ` Get you down, some of you (being) the enemies of others and for you " .۲۴ ".'there is in the earth an abode and a provision for a (fixed) time

He said: ` Therein shall you live, and therein shall you die, and from it shall you be " .۲۵ ".'raised

**Commentary : verses ۲۴-۲۵**

It was thus that Adam and Eve were banished from the Garden, and, thereafter, : humankind began their adventurous lives on the earth. The Qur'ān says

He said: ` Get you down, some of you (being) the enemies of others and for you " ".'there is in the earth an abode and a provision for a (fixed) time

****

Allah says to human beings that both your lives and deaths perform on the earth, and, .on the Resurrection Day you will be raised and come out from inside the ground

He said: ` Therein shall you live, and therein shall you die, and from it shall you be " ".'raised

It is understood from this verse that, on the Resurrection Day, Allah will raise and .bring out human beings from this very ground

****

## Section ۳: Mankind warned against its enemy, Satan

### Point

Mankind was warned against Satan and his Tribe Sincerity in prayer

.Justice in dealings enjoined

۲۶- ی-ابَنِی ادَمَ قَدْ اَنْزَلْنا عَلَیْکُمْ لِباسًا یُو اری سَوْء تِکُمْ وَریشًا

وَلِباسُ التَّقْوی ذ لِکَ خَیْرٌ ذ لِکَ مِنْ ای-اتِ اللّهِ لَعَلَّهُمْ یَذَّکَّرُونَ

۲۶. " O' children of Adam ! We have indeed sent down to you clothing to cover your ;shameful parts, and (for) adornment, and the raiment of piety

".that is the best. This is of the Signs of Allah so that they may take admonition

### Commentary : verse ۲۶

#### ! A Warning unto All the Children of Adam

From this holy verse on, Allah states a series of constructive commandments and recommendations for all the children of Adam, which, in fact, are the continuation of .Adam's affairs in Heaven

At first, He points to the subject of clothing and covering the body, which had an : important function in the event of Adam. Allah says

" O' children of Adam ! We have indeed sent down to you clothing to cover your "... ,shameful parts

The usage of the clothing that He has sent for us is not only for covering the body and concealing its shameful parts, but it is also a factor of adornment. Clothing is a splendor and an ornament which makes one's stature seem more beautiful than what .it really is

"... ,and (for) adornment ..."

Following this phrase, which refers to the outward clothing of people, the Qur'ān streches the discussion to the spiritual clothing. As the manner of the Qur'ān is in many other instances, it combines these two aspects together, and says that the clothing of piety is better than that clothing. It says:

"... .and the raiment of piety; that is the best ..."

The resemblance of piety and righteousness to `raiment' is a very explicit and expressive resemblance. Clothing both protects the body from cold and heat, and is a fender against a great deal of dangers. It both covers the vices of the body and is an ornament for persons. The essence of piety and righteousness, besides covering the ugliness of man's sins and protecting him from a lot of personal and social dangers, is also considered a very great adornment for him. It is a notable ornament which .increases his personality

The objective meaning of `the raiment of piety' is that very spirit of piety which ,'protects the soul of man, and, however, the sense of `shy

.righteous deed.', and the like of them are assembled in it`

At the end of the verse, the Qur'ān implies that these raiments that Allah has assigned for you, irrespective of the material raiment and the spiritual one, bodily raiment and the raiment of piety, are wholly from among the signs of Allah, so that the servants of : Allah may remember the Divine bounties. It says

".This is of the signs of Allah so that they may take admonition ..."

**: Raiments in the Past and Present**

As far as the history of man indicates, human beings have always worn clothes, but, in our time, the means of producing clothes have so vastly varied and developed that it .is not compareable with the past at all

And, unfortunately, the secondary aspects of clothes, and even its unpleasant and disgraceful instances, have so vastly spread that they are being preceded the .philosophy of clothing

Clothing has been taken a factor of kinds of luxuries, expansion of corruptions, excitation of lusts, gaudiness, haughtiness, prodigality, extravagance and the like of them. Sometime there may be found some surprising clothes among people, and

particularly among those young ones who imitate the western customs, that its .aspect of madness precedes its aspect of intellect

The custom of following fasition in clothing, not only waste a great deal of wealth, but .also squanders a great part of time and powers of individuals

p: ۳۲۵

۲۷- ی-ابَنِی ادَمَ لا یَفْتِنَنَّکُمُ الشَّیْط-انُ

کَما اَخْرَجَ اَبَوَیْکُمْ مِنَ الْجَنَّهِ یَنْزِعُ عَنْهُما لِباسَهُما

لِیُرِیَهُما سَوْء تِهِما

اِنَّهُ یَرل-کُمْ هُوَ وَقَبیلُهُ مِنْ حَیْثُ لا تَرَوْنَهُمْ

اِنّا جَعَلْنَا الشَّی-اطینَ اَوْلِیاءَ

لِلَّذینَ لا یُؤْمِنُونَ

۲۷. " O' children of Adam ! Let not Satan seduce you as he expelled your parents from the Garden, stripping them both of their clothings that he might expose unto them their shameful parts. Surely he sees you,

he and his Tribe, from where you do not see them. We have made the Satans the friends of those who do not believe."

### Commentary : verse ۲۷

#### Point

The previous verse referred to raiment as a divine bounty. Here, the Qur'ān warns us to be aware that Satan does not take away this raiment and bounty from us.

Satan seduces the believing people either, and causes them to deviate from the straight path. But he has not a full mastership and domination over them, because a believing person can be saved by means of repentance and refuging to Allah. Thus, his domination is over the disbelievers.

" O' children of Adam ! Let not Satan seduce you as he expelled your parents from the Garden, stripping them both of their clothings that he might expose unto them their shameful parts. Surely he sees you, he and his Tribe, from where you do not see them. We have made the Satans the friends of those who do not believe."

**Explanations**

.Any kind of propaganda and preach, which ends to nakedness, is Satanic .۱

Exposing the privity parts is a preparation for the lack of belief and domination of .۲ .Satan

.Nakedness is a factor of banishment from the rank of nearness to Allah .۳

Adam (a.s.), who was prostrated unto by the angels, was seduced by Satan, . ۴ .therefore, you should be more careful

Satan is not alone, He has some groups of assistances, too. They watch you in all .۵ .moments

****

۲۸- وَاِذا فَعَلُوا ف-احِشَةً قالُوا وَجَدْنا عَلَيْها اباءَنا وَ اللّهُ اَمَرَنا بِها

قُلْ اِنَّ اللّهَ لا يَأْمُرُ بِالْفَحْشاءِ

اَتَقُولُونَ عَلَى اللّهِ ما لا تَعْلَمُونَ

۲۸. "And whenever they commit an indecency, they say: ` We found our fathers (acting) upon it, and Allah has enjoined it on us.' Say:

` Verily Allah does not enjoin indecencies. Do you say against Allah what you do not know ? '."

**Commentary : verse ۲۸**

In this verse, the Qur'ān points to one of the important temptations of Satan, which is usually stated by the tongues of some persons who have Satanic qualities. It is so that when they do a disgraceful action, and they are asked of its reason, they will answer that it is the custom and tradition that they have found with their ancestors upon it in addition that Allah has enjoined them upon it, too. The verse says:

"And whenever they commit an indecency, they say: ` We found our fathers (acting) upon it, and Allah has enjoined it on us.' ..."

It is interesting that, for answering them, the Qur'ān does not pay attention to the first reason, i.e. the blindly following their fathers. It suffices to answer their second proof. It says:

"...Say : ` Verily Allah does not enjoin indecencies. ..."

The reason of this statement is that Allah's commandment is not separate from the command of intellect.

Then the verse ends with the following holy phrase:

"... Do you say against Allah what you do not know ? '."

The objective meaning of the Arabic word /fāhišah/ (indecency), here, in this verse, is

any indecent and disgrace action, including ` naked circumambulation. This action was performed by some ignorant people in order to follow their unjust leaders, which is .counted one of its clear denotation expansions

****

۲۹- قُلْ اَمَرَ رَبّی بِالْقِسْطِ

وَاَقیمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَ ادْعُوهُ مُخْلِصینَ لَهُ الدّینَ

كَم-ا بَدَاَكُمْ تَعُودُونَ

Say: ` My Lord has enjoined justice, and set your faces upright (toward Him) at " .۲۹
every place of worship, and call upon Him being sincere to Him in religion. As He
".brought you forth in the beginning, so shall you also return

### Commentary : verse ۲۹

: The verse begins as follows

"... ,Say: ` My Lord has enjoined justice "

The Qur'ān commands the Prophet (p.b.u.h.) to say that his Lord has enjoined him .justice, and to what wisdom testifies that it is proper, right, and good

.'It has been said that the purpose of the Qur'nic term /qist/ (justice), here, is ` Unity

"... (and set your faces upright (toward Him ..."

It addresses the Prophet (p.b.u.h.) and tells him to say that the servants should intend to worship Allah while they are rightly stationed toward the direction of the Ka`bah, .not toward any other direction

"... ,at every place of worship ..."

You should observe this divine ordinance at anytime and place of prostration that you .'are. The purpose of this holy phrase is in the state of ` prayer

"... .and call upon Him being sincere to Him in religion ..."

In this part of the verse, it commands that servants should worship Allah sincerely. That is, sincerity in worshipping Allah (s.w.t.) has been enjoined. The verse concludes : as follows

There are some ideas stated upon the relation of this meaning to the former :circumstance, as follows

The statement means that we should call upon Allah (s.w.t.) sincerely, since, finally, we .will be raised up again and we will be given our rewards in Hereafter

the Qur'ān implies that if, from the point of intellect, it is difficult for you to consider this fact in your mind, look upon your creation in the beginning. Then do know that, as Allah brought you forth from the infinite desert of non-existence into the flower-garden of existence, once more, after death He will give life to your earthly body, too, .in the form of a new creation, and He will raise you up again

****

۳۰- فَرِیق ًا هَ-دی وَفَرِیقًا حَ-قَّ عَلَیْهِ-مُ الضَّ-لالَهُ

اِنَّهُمُ اتَّخَذُوا الشَّی-اطِینَ اَوْلِیاءَ مِنْ دُونِ اللّهِ

وَیَحْسَبُونَ اَنَّهُم مُهْتَدُونَ

۳۰. " A party He has guided aright while a party error is justly their due,

(for) verily they took Satans for their guardians other than Allah,

and they think that they are the ones guided aright."

#### Commentary : verse ۳۰

There are some groups of people who, as a result of receptivity and accepting the invitation of the Truth, have been involved in the grace of Allah and have gained the reward of guidance. On the contrary, those who rejected the invitation of the Truth, have been deprived from the grace of Allah, and they have been left to themselves. And, consequently, the light of guidance did not brighten wide their breasts, nor it lightened their hearts, and they were deserving of aberration.

" A party He has guided aright while a party error is justly their due, ... "

In view of the point that this meaning has occurred after the statement of raising up the dead, it makes clear that `guidance' is in the sense of `leading', and `aberration' is applied with the meaning of `being deprived from good rewards and Heaven'.

"... (for) verily they took Satans for their guardians other than Allah, ... "

This statement points out to this fact that their retribution is not undue and without any cause. It is for this condition that they have committed sins and have preferred the love of Satan to the love of Allah.

Instead of obeying Allah, they have obeyed Satan.

"... and they think that they are the ones guided aright."

They disobey Allah, yet they think that they are on the path of right and they are .guided aright

****

۳۱- ی-ابَنی ادَمَ خُذُوا زینَتَکَمْ عِندَ کُلِّ مَسْجِدٍ

وَکُلُوا وَاشْرَبُوا وَلا تُسْرِفُوا

اِنَّهُ لا یُحِبُّ الْمُسْرِفینَ

۳۱. "O' children of Adam ! wear your beautiful apparel at every time and place of prayer, and eat and drink but do not act extravagantly; verily He does not like the (extravagant (ones."

**Commentary : verse ۳۱**

The verse addresses all the children of Adam, saying to them that they should take with themselves their clothings with which they ornament themselves when they perform every prayer.

It has been narrated that whenever Imam Hassan Mujtabā stood to keep prayer, he used to wear his best clothes. In answer to the question why he (a.s.) used to do so, he said : " Allah is beautiful and He likes beauty.

Therefore, I decorate myself for Him." And after that, he recited the verse under discussion.

" O' children of Adam ! wear your beautiful apparel at every time and place of prayer, ..."

Some of the commentators have said that this verse enjoins Muslims to wear their own clothes at the time of performing every prayer and circumambulation. This is opposite the notion of the pagans who used to circumambulate nakedly. They said that they would not worship the Lord with the clothes in which they had committed sins.

Some other commentators have said that the purpose of `wearing the beautiful apparel' is targeted to combing the hair at the time of establishing every prayer.

The verse continues saying :

and eat and drink but do not act extravagantly; verily He does not like the …"
".(extravagant (ones

It is narrated from Ibn-`Abbās who has said : "Eat whatever you desire, and wear whatever you like, but beware that the two qualities of extravagance and pride do not ".cause you to commit sin

### Section ۴ : The Guidance through Messengers and Their Rejections

#### Point

The messengers coming with the guidance The fate of disbelievers the guilty ones shall accuse

.each other and shall themselves witness against themselves

۳۲- قُلْ مَنْ حَرَّمَ زينَهَ اللّهِ الَّتِی اَخْرَجَ لِعِبادِه وَ الطَّیِّباتِ مِنَ الرِّزْقِ

قُلْ هِیَ لِلَّذینَ امَنُوا فِی الْحَیوهِ الدُّنْیا

خالِصَهً یَوْمَ الْقِی-مَهِ

کَذ لِکَ نُفَصِّلُ الای-اتِ لِقَوْمٍ یَعْلَمُونَ

Say: ` Who has prohibited the ornament of Allah and the good provision which He " .۳۲ has brought forth for His servants ? ' Say: ` These are for those who believe in the (short) life of this world (to be) exclusively theirs on the Day of Resurrection.' Thus do ".We explain the Signs for a people who know

#### Commentary : verse ۳۲

:The verse begins thus

Say: ` Who has prohibited the ornament of Allah and the good provision which He " "...' ? has brought forth for His servants

The Prophet (p.b.u.h.) is commanded to ask who has forbidden the clothings with which people decorate themselves, and who has prohibited the pure and good sustenances. These are the things Allah has created for His servants. The verse : continues saying

Say: ` These are for those who believe in the (short) life of this world (to be) ..." "... '.exclusively theirs on the Day of Resurrection

These bounties, in this present world, are for the believing people, yet they are not

peculiar to them, because disbelieving ones have also a share in them. But, in the Hereafter, they are special to the believers and none else will have a share in them.

The fact that in this statement Allah has not said that these are in the world for both those who believe and those who do not believe, is in order to attract the attentions to this matter that bounties have been created for the benefit of the believing people, .and, in the meantime, the disbelieving ones enjoy these bounties, too

".Thus do We explain the signs for a people who know …"

The Qur'ān implies that as Allah introduces the hypocrites to you and admonishes the benefit of your religion to you, He explains the Signs for the people who have .knowledge, too

****

۳۳- قُلْ إِنَّما حَرَّمَ رَبِّىَ الْفَو احِشَ ماظَهَرَ مِنْها وَمابَطَنَ

وَالْإِثْمَ وَ الْبَغْىَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوا بِاللّهِ ما لَمْ يُنَزِّلْ بِه سُلْط-انًا

وَاَنْ تَقُولُوا عَلَى اللّهِ ما لا تَعْلَمُونَ

Say: ` My Lord has prohibited only indecencies, those apparent of them and " .۳۳ those concealed, and sin and unjust aggression (against people's rights) and that you associate with Allah that for which He has not sent down any authority, and that you ".say against Allah what you do not know

### Commentary : verse ۳۳

Say: ` My Lord has prohibited only indecencies, those apparent of them and those " "... ,concealed

The purpose of this first phrase of the verse is that Allah has prohibited only the things which are indecent. The verses of the Sura, up to here, have referred to the : indecencies in brief. This verse, following the subject in details, says

"... (and sin and unjust aggression (against people's rights ..."

: The indecencies are divided into four categories. They are

Undue oppression and vice, ۲) attributing partners to Allah, and ۳) forging a lie(۱ against Allah. Of course, oppression is always undue, but in fact, this quality has been .added for emphasis

Some commentators have said the objective meaning of `indecencies' is `hidden fornication' and `to be naked in circumambulation'. The former is called `concealed', .'and the latter is counted `apparent

and that you associate with Allah that for which He has not sent down any ..." "... ,authority

One of the other prohibited indecencies is attributing partners to Allah. There is no .proof or reason to justify the sin of polytheism

".and that you say against Allah what you do not know ..."

Another forbidden indecencies is saying something against Allah without having any .knowledge about it

.Now, in the next verse, the Qur'ān pays to soothing the holy Prophet

۳۴- وَلِكُلِّ اُمَّةٍ اَجَلٌ فَاِذا جاءَ اَجَلُهُمْ لا يَسْتَئخِرُونَ ساعَةً

وَلا يَسْتَقْدِمُونَ

And for every people there is (an appointed) term, so when their term comes they " .۳۴
".cannot put it back the least while nor can they advance it

### Commentary : verse ۳۴

#### Point

The `appointed term' is not assigned only for individuals. There have been some communities, nations, and government that not only they themselves but also their civilizations, cultures, works and social customs have been destroyed. It is not peculiar to only life and death to have `an appointed time'. All glories, governments, properties, and the like of them, have also appointed terms. When the appointed term reaches, all supports, endeavours, and rivals are worthless to do anything in order to .change its time, sooner of later

And for every people there is (an appointed) term, so when their "

".term comes they cannot put it back the least while nor can they advance it

However, this holy verse threatens the pagans of Quraysh to the chastisement which is with Allah. Their punishment will be sent down upon them in an appointed time, the .same as it was sent down upon the former unjust nations

#### : Explanations

In the world of existence, there happens nothing, nor a changing, casually and .۱ outside of the control of Allah (s.w.t.). The laws governing over communities, similar to .the laws governing over idividuals, also practically exist

"... ,And for every people there is (an appointed) term "

.The possibilities and powers that you have are perishable .۲

.Therefore utilize them in the best form as far as you can

.Be not proud of the world and its titles .۳

The transgressors should not count the respite of Allah as a sign .۴

p: ۳۳۶

.of His grace upon them. Their term will come, too

.Always there comes a group in the scene of power to be tested and to pass away .۵

"... their term comes ..."

The strugglers of the path of Allah will not despair when the tyrannical persons .۶ .overcome. They continue their effort, since tyrants are perishable

" ... ,for every people there is (an appointed) term ..."

****

p: ۳۳۷

۳۵- ی-ابَنی ادَمَ اِمّا یَأْتِیَنَّکُمْ رُسُلٌ مِنکَمْ یَقُصّونَ عَلَیْکَمْ ای-اتی

فَمَنِ اتَّقی وَاَصْلَحَ

فَلا خَوْفٌ عَلَیْهِمْ وَلاهُمْ یَحْزَنُونَ

۳۶- وَالَّذینَ کَذَّبُوا بِای-اتِنا وَاسْتَکْبَرُوا عَنْها

اُوْلئِکَ اَصْح-ابُ النّارِ

هُمْ فِیها خ-الِدُونَ

O children of Adam ! When there come to you Messengers from among you " .۳۵ relating to you My signs, (follow them). Then whoever guards (against evil) and ".amends (himself) no fear shall be upon them nor shall they grieve

And those who belie Our Signs and turn away from them with arrogance these " .۳۶ ".are the inhabitants of the Fire, wherein shall they abide forever

### Commentary : verses ۳۵-۳۶

### Point

Addressing the children of Adam wholly, the verse describes that if some prophets come to you, who are of the same creation as you, in order to recite Allah's revelations to you and to aware you of His commandments, whoever keeps from evil and does not belie them, and improves his deeds and characteristics, there will be no :fear upon him in this world nor any grief in the Hereafter. The verse says

O children of Adam ! When there come to you Messengers from among you relating " to you My signs, (follow them). Then whoever guards (against evil) and amends ".(himself) no fear shall be upon them nor shall they grieve

****

Then, immediately after that, the Qur'ān adds that the persons who belie Allah's revelations and arrogantly do not accept them, will abide in Hell Fire for ever. The :verse says

And those who belie Our Signs and turn away from them with arrogance These are " ".the inhabitants of the Fire, wherein shall they abide forever

**: Explanations**

Coming prophets one after another, is Allah's way of treatment, which had been .١ planned before. The secret of the effect and influence of their speech is that they are .from among people themselves

The real believers in the prophets' invitations are those who are virtuous and .٢ .amend themselves

.Peacefulness comes forth under the light of Faith and piety .٣

The consequence of belying prophets arrogantly, and rejecting their invitations, is .۴ .the everlasting punishment and Hell

****

۳۷- فَمَنْ اَظْ-لَمُ مِمَّنِ افْتَرى عَلَى اللّهِ كَذِبًا اَوْكَذَّبَ بِ-اى-اتِه

اُوْل-ئِكَ يَنالُهُمْ نَصيبُهُم مِنَ الْكِت-ابِ حَتّى اِذا جاءَتْهُمْ رُسُلُنا يَتَوَفَّوْنَهُمْ

قالُوا اَيْنَ ما كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللّهِ

قالُوا ضَلُّوا عَنّا وَشَهِدُوا عَلى اَنْفُسِهِمْ

اَنَّ-هُمْ كانُوا ك-افِرينَ

Who is then more unjust than he who forges a lie against Allah or belies His Signs " .۳۷ ? Those shall receive their share (of destiny) from the Book (in the world) until when ,Our messengers come to them to take them away

' ? they would say: ` Where are those which you used to call upon besides Allah

They would say: ` They have departed from us;' and they will bear witness against ".themselves that they were disbelievers

**Commentary : verse ۳۷**

: Now, in this verse, the Qur'ān pays to threatening the rejectors, where it says

? Who is then more unjust than he who forges a lie against Allah or belies His Signs " "...

This question is to emphasize the mentioned matter, as well as the reality of the information. It implies that none is more unjust than the one who forges a lie against .Allah, or the one who belies His revelations

.These signs are some clear evidences unto Unity and prophecy

: The verse continues saying

"... (Those shall receive their share (of destiny) from the Book (in the world..."

.Such persons will receive and taste their share from the divine chastisement

In this statement, the word `Book' has been used instead of the sense of the term .`chastisement', since it is the Book which informs them of their punishment

p: ۳۴۰

Some commentators have said that the objective meaning of it is that they will enjoy the share of lifetime, sustenance, and whatever has been recorded and decreed by .Allah for them. These things will not be ceased from them until death reaches them

until when Our messengers come to them to take them away, they would say: " ..." "... ' ? Where are those which you used to call upon besides Allah

Then, after passing their lifetime, and that their days are numbered, when the messengers of Allah, i.e. the angels, refer to them in order to take their souls, they tell .them where their idols, which they used to worship, are

The purpose of this question is to reprimand them. It addresses them and asks them .why those idols do not come and help them to save them from the punishment

Some commentators have said that the purpose of it is not their death, but the .purpose is the Day of Resurrection when the angels come to take them into Hell

They would say: ` They have departed from us;' and they will bear witness against ..." ".themselves that they were disbelievers

In answer to the question of the angels, they say that the idols have departed from them and can not defend them. They acknowledge that their worshippings, that they performed for them, are totally nullified and dissipated. They confess that they have .been disbelievers

****

۳۸- قالَ

ادْخُلُوا فی اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِکُمْ مِنَ الْجِنِّ وَ الاِنْسِ فِی النّارِ

کُلَّما دَخَلَتْ اُمَّهٌ لَعَنَتْ اُخْتَها حَتّی اِذَا ادّارَکُوا فیها جَمیعًا

قالَتْ اُخْراهُمْ لِاُولـاهُمْ رَبَّنا هـؤُلاءِ اَضَّلُونا فَـاتِهِمْ عَذابًا ضِعْفًا مِنَ النّارِ

قالَ لِکُلٍّ ضِعْفٌ وَلـکِنْ لا تَعْلَمُونَ

۳۸. " He will say: ` Enter you into the (Hell) Fire among the groups of people and jinn that have passed away before you. Whenever a group enters (the Fire), it curses its sister-group; until when they follow each other, all into the Fire, the last of them shall say with regard to the foremost of them:

` Our Lord ! These are they who led us astray.

Therefore give them a double chastisement of the Fire.'

He will say:` For each one there is double (chastisement), but you do not know.' "

#### Commentary : verse ۳۸

One of the shaking scenes on the Day of Retribution is the gathering of the people of Hell and their dispute with each other there. This dispute occurs particularly between the sinners and their chiefs and those leading ones who caused these sinners to be sent into Hell. For this very reason, these evil doers, who had been friends with each other before, here, become enemies to each other.

On That Day all friends become enemies except the virtuous ones whose friendship is fixed with each other, both in this world and the coming world. Sura Az-Zukhruf, No. ۴۳, verse ۶۷ says : " The friends shall on That Day be enemies one to another, except the pious ones."

The verse begins as follows :

" He will say: ` Enter you into the (Hell) Fire among the groups of people and jinn that

"... .have passed away before you

On the Resurrection Day, Allah will tell the disbelievers to enter into the Hell Fire amongst those groups of people and jinn who had paved

p: ۳۴۲

.the path of infidelity and were destroyed before them

"... ;Whenever a group enters (the Fire), it curses its sister-group ..."

Every nation who enter the Hell Fire will curse the nation that have entered the fire .before them and who have the same form of thought

The purpose of the Arabic term `ukht' (sister), mentioned in this verse, is not the .'sense of the word `sister', but its objective meaning is `of the same ideology

Therefore, the communities who have followed their leaders in the world very sincerely and affectionately will curse them and will tell them that they have misled them and have brought them into Fire. Thus, they demand that the curse of Allah may ! be upon them

until when they follow each other, all into the Fire, the last of them shall say with ..." .regard to the foremost of them

.Our Lord ! These are they who led us astray `

:Therefore give them a double chastisement of the Fire.' He will say

".' For each one there is double (chastisement), but you do not know `

At the time when all of them enter the Hell Fire and gather with together therein, those who have entered later, compared with the leaders of them who have entered formerly, will address their Lord, and say that it was those leaders who caused them .to be deprived from worshipping Him

They ask Him to increase double their punishment. That is, such leaders invited them .to go astray and prevented them to follow the truth

Imam Ṣādiq (a.s.) in this regard says : " The purpose is the Imams (leaders) of ",transgression

Some commentators have said that the purpose of this phrase is that they deserve

two kinds of punishment. The first is the punishment of infidelity, and the second is the .punishment of misleading others

****

۳۹- وَقالَتْ اُولاهُمْ لِاُخْراهُمْ

فَما كانَ لَكُمْ عَلَيْنا مِنْ فَضْلٍ فَذُوقُوا الْعَذابَ

بِما كُنْتُمْ تَكْسِبُونَ

۳۹. " And the foremost of them will say to the last of them: ` So there is no preference for you over us. Therefore, taste the chastisement for what you used to earn."

### Commentary : verse ۳۹

The verse begins as follows:

" And the foremost of them will say to the last of them: ` So there is no preference for you over us. ... "

Some commentators have said that the verse means that, in Hell, a former community will say to the latter community that they are not superior to them from the point of attitude and intellect.

"... Therefore, taste the chastisement for what you used to earn."

They tell them that they themselve chose infidelity, and they have no interference in that choice. Consequently, they should themselves tolerate the punishment of Allah.

****

### Section ۵: Disbelievers shall not Enter Paradise

#### Point

No soul is charged with any responsibility but to the limits of its ability

.The fate of disbelievers and the reward the believers will receive

۴۰- اِنَّ الَّذينَ كَذَّبُوا بِـاى‌ـاتِنا وَاسْتَكْبَرُوا عَنْها

لا تُفَتَّحُ لَهُمْ اَبْو ابُ السَّماءِ

وَلا يَدْخُلُونَ الْجَنَّهَ حَتّى يَلِجَ الْجَمَلُ فى سَمِّ الْخِياطِ

وَكَذ لِكَ نَجْزِى الْمُجْرِمينَ

۴۰. " Verily those who belie Our Signs and, turn away from them with arrogance, the gates of the heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle and thus do We recompense the guilty.

#### Commentary : verse ۴۰

#### Point

It can be understood from this verse that the purpose of the Arabic term / samā' / (sky), mentioned in this verse, is the place where Heaven is located in. So, in order to enter Heaven, the people of Heaven must pass through its gates.

:The verse says

" Verily those who belie Our Signs and, turn away from them with arrogance, the gates of the heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle and thus do We recompense the guilty.

The Arabic term /jamal/ means `camel' or `the thick rope by which ships are kept

fastened beside the shore'. This meaning is more fitting than the meaning of `needle and camel'. But, since the purpose is the statement of impossibility of the arrival of the disbelievers into Paradise, the meaning

of `camel' and passing a camel through the eye of a needle is nearer to the concept .of impossibility

Besides, the Bible, Luke, Chapter ۱۸, No ۲۵ says : " For it is easier for a camel to go ".through a needle's eye, than for a rich man to enter into the kingdom of God

Thus, despite Allah's gates of the grace of the sky and the earth are open to the .virtuous believers, the gates of heaven are shut for the hostile beliers, the infidels

"... ,the gates of the heaven shall not be opened to them ..."

**: Explanations**

It is probable that this meaning is understood from the apparent context of the .۱ (verse that Paradise is in heavens.(۱

Imam Amir-ul-Mu'mineen Ali (a.s.) has said : "The gates of the heaven are open at five times : when the struggle of strivers of Islam begins; when it is raining; when the (Qur'ān is being recited; at dawn; and at the time of calling to prayer."(۲

****



---

Tafsir-i-Fakhr-i-Rāzī, and Al-Mizan ۱ -۱

Tafsir-Nur-uh-Thaqalayn ۲ -۲

۴۱– لَهُمْ مِنْ جَهَنَّمَ مِهادٌ وَمِنْ فَوْقِهِمْ غَواشٍ

وَكَذ لِكَ نَجْزِى الظّ–الِمينَ

For them shall be a bed of Hell-Fire and from above them coverings (of it); and " .۴۱
".thus do We recompense the unjust

**Commentary : verse ۴۱**

;'The Qur'ānic term /mihād/ is derived from /mahd/ which means `bed

.'and the term /qawāŝ/ is the plural form of /qāŝiyah/ in the sense of `cover

.'It is also used with the meaning of `a camp

This hostile group, who turn away from the Truth, are referred to in verse ۳۷ of this Sura as `infidels'. In verse No. ۴۰, they are discussed as `beliers and sinners.' In this current verse, they are pointed to as `the unjust.' The reason why they are called differently is that the one who belies the signs of Allah, is deserving to be entitled with .all these words

In Sura Al-Bagarah, No. ۲, verse ۲۵۴, we recite : "... and the infidels they are the ".unjust

: Thus, Hell Fire will encompass the whole entity of the disbelievers

from above and beneath of them. The evidence is also Sura Al`Ankabūt, No. ۲۹, verse ۵۵, where it says : " On the day when the chastisement shall cover them from above "... ,them, and from beneath their feet

,However, applying the term /mihād/ (bed) for the people of Hell

mentioned in this verse, is a kind of mocking them. It means that their resting place is (Hell.(۱

: The verse says

For them shall be a bed of Hell-Fire and from above them coverings (of it); and thus "
".do We recompense the unjust

****

p: ۳۴۷

---

Tafsir Fi -Zilal (the explanation under the verse ۱ -۱

۴۲- وَالَّذینَ امَنُوا وَعَمِلُوا الصّ-الِح-اتِ

لا نُکَلِّفُ نَفْسًاإِلاّ وُسْعَها اُوْل-ئِکَ اَصْح-ابُ الْجَنَّهِ

هُمْ فیها خ-الِدُونَ

And those who believe and do righteous deeds We do not impose upon anyone a " .۴۲ duty but to the extent of his ability these are the inhabitants of Paradise wherein shall ".they abide forever

### Commentary : verse ۴۲

The Qur'ān usually brings the concepts of `glad tidings' and `warning' beside each other. In the previous verse, the end of the arrogant evildoers was stated. Here, in .this verse, the good end of the eligible believers is referred to

And those who believe and do righteous deeds We do not impose upon anyone a " duty but to the extent of his ability these are the inhabitants of Paradise wherein shall ".they abide forever

Some apparently similar bounties of Heaven, such as : a stream of milk, a stream of honey, a beautiful spouse, and gardens and castles, can be supplied in this world, with a great number of difference, of course, for a small number of people. But it is impossible to provide eternity of life here for anyone, which is possible in Heaven, and .the dwellers of Paradise are eternally provided with the Divine bounties

Paradise is the reward of faith and good action which needs effort and endeavour, not .any pretext

Of course, the fulfilment of all good deeds is the best, yet, in action, every body is responsible as much as he is able to do. There is no exhausting duty upon the : believers in Islam. The verse says

"... but to the extent of his ability ..."

Again, Sura Al-Hajj, No. ۲۲, verse ۷۷ says : "... He has chosen you and has not laid upon

"... ;you any hardship in religion

Then if there is any duty decreed upon us, surely we have been able to do it, although .we have not applied our entire abilities

۴۳- وَنَزَعْنا ما فی صُدُورِهِم مِنْ غِلٍّ تَجْری مِنْ تَحْتِهِمُ الْأَنْه-ارُ

وَقالُوا الْحَمْدُ لِلّهِ الَّذی هَدل-نا لِه-ذا وَما كُنّا لِنَهْتَدِیَ لَوْلا اَنْ هَدانَا اللّهُ

لَقَدْ جاءَتْ رُسُلُ رَبّنا بِالْحَقِّ

وَنُودُوا اَنْ تِلْكُمُ الْجَنَّهُ اُورِثْتُمُوها بِما كُنْتُمْ

تَعْمَلُونَ

۴۳. "And we will remove whatever rancour be in their breasts; the rivers shall flow beneath their abodes and they will say: ` All praise be to Allah who guided us to this; and had Allah not guided us, we would not have been guided. Indeed, our Lord's messengers came with the truth.' And it will be cried out to them that: ` This is the Garden which you inherit for what you used to do.'"

**Commentary : verse ۴۳**

**Point**

The Arabic term /qill/ means `a secretly penetration'. Regarding this, the secret grudge and envy are also called /qill/.

In the former verses, we recited that the dwellers of Hell curse each other. Now, in this verse, the Qur'ān says that the dwellers of Heaven have no rancour in their breasts unto each other. Whatever they have is peace and affection. None may envy another's rank. All of them are thankful of the bounties of Allah in Heaven.

**Explanations :**

۱. Prophets are some means of guidance, and their guidance is accompanied with truth. They themselves, their speeches, their actions, their styles, and their promises are entirely truth.

"... Indeed, our Lord's messengers came with the truth. ..."

۲. According to the Islamic literature, every one of the believers and the disbelievers,

has a place both in Heaven and in Hell. But, believers

p: ٣۴٩

inherit the places of disbelievers in Heaven and disbelievers inherit the Hellish places .of the believers

"... This is the Garden which you inherit ` ..."

۳ . It is understood from the Islamic traditions that the gates of happiness and wretchedness are open to everybody. No one was created for Heaven nor for Hell from the beginning. It is the person's choice and action which leads the one toward .the final abode

۴ . Heaven stands instead of good action, not because of bare wishes and .imaginations

".for what you used to do ..."

****

۴۴- وَنادی اَصْح-ابُ الْجَنَّهِ اَصْح-ابَ النّارِ

اَنْ قَدْ وَجَدْنا ما وَعَدَنا رَبُّنا حَقًّا فَهَلْ وَجَدتُمْ ما وَعَدَ رَبُّکُمْ حَقًّا

قالُوا نَعَمْ

فَاَذَّنَ مُؤَذِّنٌ بَیْنَهُمْ اَنْ لَعْنَهُ اللّهِ

عَلَی الظّ-الِمینَ

And the inhabitants of Paradise will call to the inhabitants of the (Hell) Fire: ` We " .۴۴ have found what our Lord promised us true; have you, too, found what your Lord promised true ? They will say: ` Yes.' Then a crier will proclaim between them that: ` ".Allah's curse is on the unjust

**Commentary : verse ۴۴**

**Point**

It is recorded in the books of Shi`ite narrations and in some books of traditions of Sunnite school (like the book by Hākim Huskānī) that the above-mentioned `crier' will be Hadrat Alī (a.s.). Similarly, he (a.s.) recited the Sura Al-Barā'ah in Mecca which announced the acquittance of Muslims from the whole pagans of the world. Therefore, the recitation of resolutions of acquittance and curse of Allah unto pagans .are from the tongue of Ali (a.s.), both in the world and Hereafter

And the inhabitants of Paradise will call to the inhabitants of the (Hell) Fire: ` We " have found what our Lord promised us true; have you, too, found what your Lord promised true ? They will say: ` Yes.' Then a crier will proclaim between them that: ` ".Allah's curse is on the unjust

**: Explanations**

In Hereafter, the dwellers of Heaven and the dwellers of Hell will speak with each .۱ .other

"... :And the inhabitants of paradise will call to the inhabitants of the (Hell) Fire "

p: ۳۵۱

۲. The believers and the disbelievers will find the promises of Allah in truth and practical.

"... `We have found what our Lord promised us true; ..."

۳. By means of the inhabitants of Heaven, Allah will make the inhabitants of Hell confession, so that they incur some more shame and pressure.(۱)

۴. All of the belies, accusations and sarcasms of the disbelievers will have some day a painful and sharp response.

"... Then a crier will proclaim between them that:

` Allah's curse is on the unjust."

The court of Hereafter upon disbelievers will end with the motto saying :

"... Allah's curse is on the unjust."

****



---

۱- ۱ Tafsir-i-Al-Mizan

۴۵- الَّذینَ یَصُدُّونَ عَنْ سَبیلِ اللّهِ وَیَبْغُونَها عِوَجًا

وَهُمْ بِالْآخِرَهِ ک-افِرُونَ

The unjust are those who hinder (people) from Allah's way and seek to make it " .۴۵
,crooked

".and who are disbelievers in the Hereafter

**Commentary : verse ۴۵**

.The way of Allah is the way of Unity, submission, Faith, emigration, and Holy Struggle

Transgressors hinder people from the way of Allah (s.w.t.) by means of creating doubts, temptations, propaganda, weakening them, and also by producing innovations and superstitions. They also oppose the leaders of truth and create despair through their hindering the affairs. Or, they cause some changes and :deviations in the way of Allah (s.w.t.). The holy verse says as follows

The unjust are those who hinder (people) from Allah's way and seek to make it " ".crooked, and who are disbelievers in the Hereafter

Yes, any hindrance from Allah's way, or creating any deviation in it, is transgression, .and cultural transgression is the greatest one

The enemy may also fight manifestly and, if he can, he hinders the way of Allah absolutely. But, if he cannot, by applying different designs, he deviates the way and .creates some changes alongside the path

"... ,and seek to make it crooked ..."

****

۴۶- وَبَيْنَهُما حِجابٌ

وَعَلَى الْأَعْرافِ رِجالٌ يَعْرِفُونَ كُلًّا بِسيماهُمْ

وَنادَوْا أَصْح-ابَ الْجَنَّهِ أَنْ سَلامٌ عَلَيْكُمْ

لَمْ يَدْخُلُوها وَهُمْ يَطْمَعُونَ

.And between the two (groups in Paradise and Hell) there shall be a veil " .۴۶

,And on 'A`rāf (the heights) there shall be men, recognizing all by their marks

' ! who shall call to the inhabitants of Paradise: ` Peace be upon you

".They shall not have entered it; though they hope

### Commentary : verse ۴۶

#### Point

The objective meaning of the term `veil' mentioned in the verse, perhaps, is the same wall which has been referred to in Sura Al-Hadīd, No. ۵۷, verse ۱۳. It says : "... Then separation would be brought about between them, with a wall having a door in it : (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it .(there shall be punishment." (Tafsīr-i-Al-Mīzān

The Arabic term /'a`rāf/ is the plural form of the word /`urf/ in the sense of `a high land'. The name of this Sura is taken from this part of the Qur'ān as Al-'A`rāf. It is only .in this occurrence of the Qur'ān where 'A`rāf and the people of 'A`rāf are referred to

#### ? Who Are the People of 'A`rāf

In the Islamic narrations and the statements of the commentators, there are some various attitudes about them. Some of them believe that these people are some saints of Allah who will stand on a high place between Heaven and Hell, and who recognize all people. They will greet to the inhabitants of Heaven and congratulate .them their good end, but they are worried about the fate of the inhabitants of Hell

Some others introduce these people as some weak persons who have

p: ۳۵۴

both some sins and worshippings, and they are waiting for the grace of Allah. They are like those about whom Sura Al-Taubah, No. ۹ verse ۱۰۶ says : " And others are made to await Allah's command, whether He chastises them or whether He turns to them (mercifully), and Allah is Knowing, Wise." That is, some other sinners are those whose affairs depend on Divine Will. He will either punish them by His justice, or He will forgive their sins with His grace. And, Allah knows the interests of people and is .cognizant to the wisdom of creation, too

Yet, perhaps, it can be said that the main pivot is Allah's saints, and the oppressives are in the margin. The good doers enter Paradise and the evil doers go into Hell. The weak people, those who are in the middle, are kept in 'A`rāf, waiting for their fate. But, the saints of Allah, who are standing on 'A`rāf, will come to help them and will .intercede them

This statement is the consequence of the attitudes found amongst commentators .and in Islamic narrations

****

۴۷- وَاِذا صُرِفَتْ اَبْص-ارُهُمْ

تِلْقاءَ اَصْح-ابِ النّارِ

قالُوا رَبَّنا لا تَجْعَلْنا مَعَ الْقَوْمِ الظّ-الِمينَ

۴۷. " And when their eyes shall be turned toward the inhabitants of the Fire,

they shall say: ` Our Lord ! Place us not with the unjust people."

**Commentary : verse ۴۷**

The people of 'A`rāf will look at the inhabitants of Heaven and recognize them and greet them, but they will not look at the inhabitants of Hell while their eyes shall be turned down.

" And when their eyes shall be turned toward the inhabitants of the Fire, ..."

In their supplications, the people of 'A`rāf do not ask Allah not to set them as the inhabitants of Fire, but they ask Him not to place them with the unjust people.

"... they shall say: ` Our Lord ! Place us not with the unjust people."

As if, being companion with an unjust person is worse than being in fire. ('Ālūsī)

O' Lord ! If you do not let us enter Paradise, yet do not muster us amongst the unjust people.

****

## Section ۶: The Disappointment of the Wicked in Hell

### Point

.The fate of the wicked and their disappointment in Hell

۴۸- وَنادی اَصْح-ابُ الْاَعْرافِ رِجالاً یَعْرِفُونَهُمْ بِسیمل-هُمْ

قالُوا ما اَغْنی عَنْکُمْ جَمْعُکُمْ

وَما کُنْتُمْ تَسْتَکْبِرُونَ

۴۹- اَه-ؤُلاءِ الَّذینَ اَقْسَمْتُمْ لا یَنالُهُمُ اللّهُ بِرَحْمَهٍ

ادْخُلُوا الْجَنَّهَ

لاخَوْفٌ عَلَیْکُمْ وَلا اَنْتُمْ تَحْزَنُونَ

۴۸. " And the occupant of 'A`rāf (the heights) shall call to men whom they will recognize by their marks, saying: ` Of no avail were to you your amassing and what you used to act proudly '."

۴۹. " Are these they whom you swore that Allah will not bestow any mercy on them ? (Whom Allah now says) Enter you into Paradise;

no fear shall be upon you, nor shall you grieve."

### Commentary : verses ۴۸-۴۹

:The verse begins saying

" And the occupant of 'A`rāf (the heights) shall call to men whom they will recognize by their marks, saying: ` Of no avail were to you your amassing and what you used to act proudly '."

Upon the commentary of this verse, Imam Sādiq (a.s.) says : "The people of 'A`rāf means divine prophets and their successors. They will call to some persons of the inhabitants of Hell, and to the chiefs of the disbelievers, and blaming them seriously,

they say : `Of no avail were to you

p: ٣٥٧

".'your amassing (wealth) and what you used to act proudly

****

"... ? Are these they whom you swore that Allah will not bestow any mercy on them "

This statement of the Qur'ān refers to the dwellers of Heaven whom the chiefs of disbelievers blamed and despised in the world. They used to belittle them because of their poverty and showed arrogance upon them with their worldly wealth. The .disbelievers swore that Allah would not let them enter into Paradise

whom Allah now says) Enter you into Paradise; no fear shall be upon you, nor shall) ..." ".you grieve

By Allah's leave, the people of `A`rāf will state this meaning to the oppressive ones .that they enter into Heaven while they are neither frightened nor are they grievous

Aṣbaḥ-ibn-Nabātah has narrated from Imam Amir-ul-Mu'mineen Ali (a.s.) who said : `On the Day of Judgement, we will stand between Heaven and Hell. Then whoever has helped us (in the world) we will recognize him by his feature and will send him into Heaven; and whoever has been hostile to us, we will recognize him, too, and will send (him into Hell."(١)

****



---

Tafsir-ul-Burhan, vol.٢ Tafsir-us-Safi ١ -١

۵۰- وَن-ادى اَصْح-ابُ النّ-ارِ اَصْح-ابَ الْجَنَّ-ةِ

اَنْ اَفيضُوا عَلَيْنا مِنَ الْماءِ اَوْ مِمّا رَزَقَكُمُ اللّهُ

قالُوا اِنَّ اللّهَ حَرَّمَهُما عَلَى الْك-افِرينَ

۵۱- الَّذينَ اتَّخَ-ذُوا دينَ-هُمْ لَهْوًا وَلَعِب-ًا

وَغَرَّتْهُمُ الْحَيوةُ الدُّنْيا

فَالْيَوْمَ نَنسل-هُمْ كَما نَسُوا لِقاءَ يَوْمِهِمْ ه-ذا

وَما كانُوا بِ-اى-اتِنا يَجْحَدُونَ

۵۰. " And the inhabitants of the (Hell) Fire shall call to the inhabitants of Paradise saying: ` Cast on us of water or (and) of what Allah has provided you with.' They shall say : ` Verily Allah has forbidden them both to the disbelievers.' "

۵۱. " (Those) who have taken their religion for pastime and a play and the life of the world has deluded them;

so today We forsake them as they forgot the encounter of this their day,

and that they denied Our Signs. "

### Commentary : verses ۵۰-۵۱

This verse of the Qur'ān says that the inhabitants of the (Hell) Fire shall call to the inhabitants of Heaven, saying :

"... ` Cast on us of water or (and) of what Allah has provided you with.' ..."

This statement is an evidence for the sense that Heaven is located above Hell, (because the meaning of the Arabic word /'ifādah/ is pouring water from above). Then the phrase means that they ask the dwellers of Heaven to pour over them from the water or the kinds of food and fruit Allah has provided them with.

"... They shall say : Verily Allah has forbidden them both to the

".'disbelievers

This is the answer of the inhabitants of Heaven. They say that Allah has forbidden the drinks and foods of Heaven to the infidels. These infidels are those who toyed with the religion of Allah, which He had enjoined to follow, and made unlawful or made lawful .whatever they desired

****

Those) who have taken their religion for pastime and a play and the life of the world) " "... has deluded them; so today We forsake them

Such people will be dealt with like the person who is forgotten while he is in fire. Neither their request is accepted nor their shedding tear causes any mercy to be .shown. The same as they forgot this day and did not take it important

".as they forgot the encounter of this their day, and that they denied Our Signs ..."

****

p: ۳۶۰

۵۲- وَلَقَدْ جِئْنَ-اهُمْ بِكِت-ابٍ

فَصَّلْن-اهُ عَلى عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ

۵۲. " And verily We have brought them a Book which We have explained with knowledge a guidance and a mercy for a people who believe."

**Commentary : verse ۵۲**

Allah has completed the argument, but being drowned in the amusing world and forgetting the Hereafter, and denying the revelations of Allah, is the consequence of man's shortcoming himself.

" ... And verily We have brought them a Book "

There are many torches to lead people towards the right path, but some groups go astray because they do not utilize them.

The Divine revelation is based upon reality and knowledge. And, the greatest grace and mercy of Allah is that He has guided Man.

"... which We have explained with knowledge ..."

However, religion is a guidance for the believers, not for the obstinate persons who seek only pretext.

"... a guidance and a mercy for a people who believe."

****

۵۳- هَلْ يَنْظُرُونَ اِلاّ تَأْويلَهُ

يَوْمَ يَأْتى تَأْويلُهُ يَقُولُ الَّذينَ نَسُوهُ مِنْ قَبْلُ

قَدْ جاءَتْ رُسُلُ رَبِّنا بِالْحَقِّ فَهَلْ لَنا مِنْ شُفَعاءَ

فَيَشْفَعُوا لَنا اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذى كُنّا نَعْمَلُ

قَدْ خَسِرُوا اَنْفُسَهُمْ وَضَلَّ عَنْهُمْ

ما كانُوا يَفْتَرُونَ

? Do they wait (for anything) but its interpretation " .۵۳

(On the day its interpretation comes, those who forgot it before (in the world

.will say: ` Indeed the messengers of our Lord brought the truth

? Are there for us then any intercessors that they intercede for us

' ? Or could we be sent back to do other than that we were doing

Indeed they have lost their souls and that which they were forging has gone away ".from them

**Commentary : verse ۵۳**

**Point**

The Qur'ānic term /ta'wīl/ (interpretation) is in the sense of `referring to the past or future'. In the Qur'ān, it has been applied with the meaning of the truth, and the '.beginning or the end of an action

In the current Sura, verse No. ۴۳, the word of the inhabitants of Heaven was that they said : " Indeed our Lord's messengers came with the truth." Here, in this holy verse, .the word of the inhabitants of Hell is the same

? Do they wait (for anything) but its interpretation "

On the day its interpretation comes, those who forgot it before (in the world) will say: "... .` Indeed the messengers of our Lord brought the truth

In Hereafter, disbelievers will gain no vail of their hopes, moanings, and protests. Therefore, they must take the divine threats seriously in the

p: ۳۶۲

.present world

In the meantime, this fact should be known that neglecting the school of Islam and the Qur'ān is a great loss.

### A vain wish

Disbelievers think that their deeds are correct. On the Resurrection Day, when they recognize their own error, they wish to return back to the world. But this wish is of no avail. They say:

"... Are there for us then any intercessors that they intercede for us ?

' ? Or could we be sent back to do other than that we were doing

Indeed they have lost their souls and that which they were forging has gone away from them."

On the Day of Judgement, there will be no sign of worldly parades, influence of false deities, idols, properties, and powers. Also, there will not be found intercessions for everybody, either.

****

## Section ٧: Allah's only is the Creation and the Command

### Point

Creation belongs only to Allah and Allah's alone is the command

.The Resurrection of mankind

۵۴- اِنَّ رَبَّكُمُ اللّهُ الَّذى خَلَقَ السَّمـو اتِ وَالْاَرْضَ فى سِتَّهِ اَيّامٍ

ثُمَّ اسْتَوى عَلَى الْعَرْشِ

يُغْشِى الَّيْلَ النَّهارَ يَطْـلُبُهُ حَثيثًا

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّراتٍ بِاَمْرِهِ اَلا لَهُ الْخَلْقُ وَالْاَمْرُ

تَبارَكَ اللّهُ رَبُّ الْعـالَمينَ

Verily your Lord is Allah, Who created the heavens and the earth in six Days; then " .۵۴ .(He mounted the Throne (of authority

He covers the day with the night which pursues it urgently and (He created) the sun .and the moon and the stars submissive to His command

.Be it known ! (that) His are the creation and the command

".Blessed is Allah, the Lord of the worlds

### Commentary : verse ۵۴

"... ;Verily your Lord is Allah, Who created the heavens and the earth in six Days "

The reason why Allah says that He has created the heavens and the earth in six days is that creating something after something else in order mostly indicates that its .creator is knowing and wise, and directs that thing upon the requirement of a wisdom

Or, its reason is for the sake that He teaches deliberation and accuracy in affairs to .His servants

"... .(then He mounted the Throne (of authority ..."

This phrase metaphorically points to the absolute encompassment of Allah, and His domination, upon the management of the affairs of the heavens and the earth after their creation. However, after the creation of heavens and the earth He held the reins of leading them. This statement means that not only creation belongs to Him, but also .running and leading the world of existence are with Him

This meaning is an answer to those who think the world needs the Lord only in .creation, and not in permanence and continuation of the existence

"... ,He covers the day with the night which persues it urgently ..."

When the verse says that the night urgently pursues the day, it means the night comes after the day and follows it; like that something pursues another thing with the .purpose of demanding it

.and (He created) the sun and the moon and the stars submissive to His command ..." "...

This phrase means that the Lord is He Who has created the sun and the moon and the .stars while all of them are rotating according to His device

.As if, the sun, the moon and the stars are commissioned to this rotation

"... .Be it known ! (that) His are the creation and the command ..."

It is the Lord who has created all things and runs them according to His Will; i.e. both .creation, and its device and management are under His control

".Blessed is Allah, the Lord of the worlds ..."

The Lord eternally remains in His infinite Glory of Lordship, and He is the Creator and .Possessor of the worlds, as well as a source of blessing for them

Next to mentioning the statement of the creation of the heavens and the earth, the

night and the day, the sun, the moon and the stars, and the device of the world of existence, this phrase, in fact, is a kind of praising the Holy rank of Allah which has .been stated as an instruction to His servants

****

۵۵- اُدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

اِنَّهُ لا يُحِبُّ الْمُعْتَدينَ

".Call on your Lord humbly and secretly; verily He does not like the transgressors " .۵۵

### Commentary : verse ۵۵

#### : The conditions of supplication

Through clear reasons, the previous verse proved this fact that it is only Allah (s.w.t.) Who is deserved of being worshipped. Next to that, in this verse, the Qur'ān instructs that supplication and calling to Him, which is the soul and essence of worship, should : be performed before Allah. At first, it says

"... ;Call on your Lord humbly and secretly "

This instruction in the verse, which says to call on the Lord `secretly' is for that this action may be performed far from any dissimulation so that it becomes nearer to .sincerity. It must be done with concentration of contemplation, and attention

: And, at the end of the verse, it says

".verily He does not like the transgressors ..."

This phrase has a vast meaning which includes any transgression, irrespective of shouting aloud when supplicating, or acting hypocritically, or inclining to other than .Allah in supplication

****

۵۶- وَلا تُفْسِدُوا فِی الْأَرْضِ بَعْدَ إِصْلاحِها

وَادْعُوهُ خَوْفًا وَطَمَعًا

إِنَّ رَحْمَتَ اللّهِ قَریبٌ مِنَ الْمُحْسِنینَ

۵۶. "And do not make mischief in the earth after its improvement and call on Him in fear and hope;

surely the mercy of Allah is nigh to the good-doers."

### Commentary : verse ۵۶

#### Point

The previous verse referred to the relation of the servants of Allah with their Lord, and here, the relation of people is pointed out.

Between the previous verse and this verse, there has come the phrase : " And do not make mischief in the earth ..." in order to point out that oral supplication should be accompanied with practical effort for the social improvement. Then, offering a bare supplication by tongue and making mischief in practice, is not effective.

This verse and the former one have pointed to the conditions of the perfection of supplication before Allah (s.w.t.), as well as its rites and the necessary circumstances of its acceptance. Some of them are as follows :

A supplication is better to be accompanied with humiliation.

A supplication should be done hiddenly and aloof from any hypocrisy and dissimulation.

It must be performed with both fear and hope, and without violating the boundaries of truth.

There must not be any form of making mischief in it.

"... And do not make mischief in the earth "

**: Explanations**

۱. An improved society may be exposed to danger :

"... after its improvement ..."

۲. Those revolutionists who want to reform are not free from

.applying gnosis, supplication, and close communion

"... ;and call on Him in fear and hope ..."

۳. If there be not a moderate fear and hope in supplication, it will tend towards .mischief

۴. A believer should always he between the states of fear and hope.

This moderation is called `goodness' by Allah. Goodness is a preparation and cause of receiving the mercy of Allah. Therefore, without having goodness, the expectation of :a person for receiving the mercy of Allah is undue. The verse says

".surely the mercy of Allah is nigh to the good-doers ..."

****

۵۷- وَهُوَ الَّذی یُرْسِلُ الرِّی-احَ بُشْرًا بَیْنَ یَدَیْ رَحْمَتِه

حَتّی اِذا اَقَلَّتْ سَحابًا ثِقالاً سُقْن-اهُ لِبَلَدٍ مَیّتٍ

فَاَنْزَلْن-ا بِهِ الْم-اءَ

فَاَخْرَجْنا بِه مِنْ کُلِّ الثَّمَر اتِ

کَذ لِکَ نُخْرِجُ الْمَوْتی

لَعَلَّکُمْ تَذَکَّرُونَ

And it is He Who sends the winds as good tidings heralding His mercy, till when " .۵۷ they carry the heavy-laden clouds, We drive them to a dead land, and therewith We send down water, and with it We bring forth fruits of every kind. Thus shall We bring ".forth the dead so that you might remember

### Commentary : verse ۵۷

In former verses, the words were upon theology. In this verse, Resurrection is referred to. In the discussions of concerning each of `origin' and `end', they have .been reasoned through natural affairs and the order of creation

Nature, of course, with all the elaboration and order that it has, is under the authority and Will of Allah, and it must not cause man to become heedless of the origin of .existence

We must be careful not to lose ourselves when we are dealing with scientific formulas and material laws. The movement of winds, the descent of different rains, and the .(.growth of plants are certainly performed with the device of Allah (s.w.t

And it is He Who sends the winds as good tidings heralding His mercy, till when they " carry the heavy-laden clouds, We drive them to a dead land, and therewith We send "... .down water, and with it We bring forth fruits of every kind

.The deniers of Resurrection have no proof. They only counsider it far away

The examples of life are found in nature. Gathering the atoms of a pear, an apple, and a pomegranate, which are scattered in the soil, are like the gathering of the atoms of the dead. These examples are sufficient to remove that consideration of theirs.

: The verse says

".Thus shall We bring forth the dead so that you might remember ..."

Death does not happen in the sense of perfect non-existence, but it is a change of state. The same as the dead land (in the winter) does not mean the lack of land.

****

۵۸- وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَباتُهُ بِإِذْنِ رَبِّهِ

وَالَّذى خَبُثَ لا يَخْرُجُ اِلاّ نَكِدًا

كَذ لِكَ نُصَرِّفُ الْآی-اتِ لِقَوْمٍ يَشْكُرُونَ

۵۸. " And the good land its vegetation comes forth (in abundance) by the leave of its Lord while that which is bad springs up nothing but (something useless) scantily.

Thus do We repeat the Signs for a people who give thanks."

### Commentary : verse ۵۸

The verses of the Qur'ān are like the rains of mercy. When they are recited unto the receptive persons, they bring acknowledgement, love, faith and effort afterward. But they do not increase anything in the unbelievers save obstinacy and enmity. The Qur'ān says : " And we send down (stage by stage) of the Qur'ān that which is a healing and a mercy to those who believe, but it adds not to the unjust but perdition." (۱)

Yet, it should be said that, the family nobility, is one of the factors of heritage and personality.

" And the good land its vegetation comes forth (in abundance) ..."

For this reason, only the descent of the rain of mercy is not enough, but the fitness and eligibility of the place, and also the leave of Allah, are necessary.

"... by the leave of its Lord, ..."

The Qur'ān is the source of guidance and statement for all, but only the pious ones, and those who are thankful, can enjoy its contents.

"... while that which is bad springs up nothing but (something useless) scantily.

Thus do We repeat the Signs for a people who give thanks."

****



---

Sura Al-Isra, No. ١٧, Verse ٨٢ ١ -١

## Section ۸: The Ministry of Noah

### Point

Noah's exhortation to his people to serve Allah alone The people belied him .and were drowned

۵۹- لَقَدْ اَرْسَلْنا نُوحًا اِلى قَوْمِه

فَقالَ ى-اقَوْمِ اعْبُدُوا اللّهَ ما لَكُم مِنْ اِل-هٍ غَيْرُهُ

اِنّى اَخافُ عَلَيْكُمْ عَذابَ يَوْمٍ عَظيمٍ

۰۶- قالَ الْمَلأُ مِنْ قَوْمِه اِنّا لَنَرل-كَ فى ضَلالٍ مُبينٍ

۵۹. " Indeed We sent Noah to his people, so he said : ` O my people ! Serve Allah. You ".have no god other than Him. Verily I fear for you the chastisement of a grievous day

۶۰. " The chiefs of his people said : ` Verily we do see you in manifest error ".

#### Commentary : verses ۵۹-۶۰

The example of `that which is bad springs up nothing', which was referred to in the previous verse, was the people of Noah, to whom whatever he (a.s.) advised he got .nothing

The story of the people of Noah has been mentioned in the Qur'ān in Suras : Al-'Aḥqāf, .As-Ṣāffāt, Al-'Isrā', al-Aḥzāb, Yūnus, Al-Mu'minūn, Al-Ghamar, and Noah

However, the beginning thing that prophets invite to, is the invitation to Unity and .theology. This is in common for the believers in all Divine religions

Indeed We sent Noah to his people, so he said : ` O my people ! Serve Allah you have " "... .no god other than Him

Prophets are the true sympathizers of human beings. The verse continues the :statement of Noah, saying

".Verily I fear for you the chastisement of a grievous day..."

Anyhow, this fact should be pointed out that the invitation of Noah was worldly, since all the people of the world in that time were the people of Noah. Then when he cursed, all the disbelievers throughout the world were involved in his curse, and they were drowned entirely. The Qur'ān narrates the supplication of Noah, thus : " And Noah said : My Lord ! leave not upon the earth any dweller from among the (unbelievers'."(۱)

****

The opponents of prophets have always been some groups of notable ones among .the chiefs of the rich whose dazzling glare has filled the eyes of people

"... .The chiefs of his people said "

To know prophets as the misguided ones is worse than to disbelieve in them. When the nature of some people is transformed, they consider a true guide as a misguided .one

Now, in twenty first century, the world of atheism imagine themselves as the ones of a sound and serene mind, while they introduce the adherents of divine religions and .prophets as some reactionists and simple-minded people

He who pursues the theical system and tries to rootout the system of paganism, .should expect to face with any slunder, accusation, and affront

".' Verily we see you in manifest error ` ..."

****



---

Sura Noah , No. ۷۱, Verse ۲۶ ۱ -۱

۶۱- قالَ ی-اقَوْمِ لَیْسَ بی ضَلالَهٌ

وَل-کِن-ّی رَسُ-ولٌ مِ-نْ رَبِّ الْع-الَمی-نَ

۶۲- اُبَلِّغُکُمْ رِس-الاتِ رَبّی وَاَنصَحُ لَکُمْ وَاَعْلَمُ مِنَ اللّهِ

ما لا تَعْلَمُونَ

۶۱. " He said: ` O' my people ! There is no error in me, but I am a Messenger from the Lord of the worlds.'"

۶۲. " I deliver to you the Messages of my Lord, and I advise you sincerely, and I know from Allah what you do not know."

#### Commentary : verses ۶۱-۶۲

In response to the affront and harshness of the opponents, Noah, with a calm, firm, and tender tone, said that not only he was not misguided, but also there was no sign of misguidance in him. He added that he was a messenger of Allah, the Lord of the worlds. The verse says:

" He said: ` O' my people ! There is no error in me, but I am a Messenger from the Lord of the worlds.'"

This phrase is a hint to the fact that all the different gods they believed in were in vain.

The Lord of the whole people and the things of the world is Allah, the only One God, Who is the Creator of all of them.

****

Noah (a.s.) continued saying that his aim was to perform the mission of his Lord perfectly and to convey His revealed Messages to them. The holy verse says:

" I deliver you the Messages of my Lord, ... "

He told the opponents that he would do his best for them in the path of benevolence.

"... ,and I advise you sincerely ..."

p: ٣٧۴

:Then, finally Noah added that

".and I know from Allah what you do not know ..."

This phrase may be a threat against their oppositions, indicating that he knew some painful punishments for the evil doers that they were not aware of yet. And also it points to the grace and mercy of Allah that if they paved the way of obedience he would know some blessings and rewards from him that they did not know, as well as .the greatness and vastness of them

****

۶۳- اَوَ عَجِبْتُم اَنْ جاءَكُمْ ذِكْرٌ مِنْ رَبِّكَمْ

عَلى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ

۶۳. "What ! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you so that you might keep from evil and so that (His) mercy may be shown to you ? "

### Commentary : verse ۶۳

The Divine statement inquires:

" What ! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you so that you might keep from evil and so that (His) mercy may be shown to you ? "

The verse implies that you should not surprise that the Divine statement, the prophethood and the messengership have been sent down upon a man who is from among yourselves in order that he warns you of the divine retribution if you do not believe.

When the verse implies that you should not surprise, it is for the reason that if a person sincerely and simpathetically arises for the guidance and improvement of a community, it is not surprising. The wonder is in this that people do not have pity on themselves, and they supply the means of their own wretchedness. Moreover, prophethood is assigned for the interest of people. It adapts the wisdom and common good, and besides that intellect confirms it, too.

However, the purpose of coming Noah was that those people to avoid infidelity and sinning, so that they be shown mercy to.

****

۶۴- فَكَذَّبُوهُ فَاَنْجَيْن-اهُ وَالَّذينَ مَعَهُ فِى الْفُلْكِ

وَاَغْرَقْنَا الَّذينَ كَذَّبُوا بِاى-اتِنْا

اِنَّهُمْ كانُواْ قَوْمًا عَمينَ

۶۴. " But they belied him, so We delivered him and those with him in the Ark,

and We drowned those who belied Our Signs.

Verily they were a blind people."

### Commentary : verse ۶۴

As a result of the very undue wonder, the people of Noah rejected him. Therefore, Allah delivered him and those believers who were in Noah's Ark from being drowned, and, thereafter, He drowned all those who belied Noah and the Divine revelations. They were somd blind-hearted people, and they were misguided.

" But they belied him, so We delivered him and those with him in the Ark, and We drowned those who belied Our Signs.

Verily they were a blind people."

The Arabic word /`amīn/ is the plural form of /`amy/. It is applied upon a person whose insight and innate vision are unable to do their functions. (Al-Mīzān, the commentary).

****

## Section ٩: The Ministry of Messenger Hūd

### Point

Messenger Hūd exhosting his people to serve only Allah and none else The people challenging

.Hūd against the threats of the Wrath of Allah The punishment they suffered

۶۵- وَإِلى عادٍ اَخاهُمْ هُودًا

قالَ ى-اقَوْمِ اعْبُدُوا اللّهَ ما لَكُمْ مِنْ اِل-ـهٍ غَيْرُهُ

اَفَلا تَتَّقُونَ

And unto (the people of) ` Ād (We sent) their brother Hūd. He said : ` O' my " .۶۵ ,people ! Serve Allah (alone), you have no god other than Him

" ? will you not keep from evil

### Commentary : verse ۶۵

### Point

This second story, the prophethood of Hūd has been told in this Sura. The detailed .story of Prophet Hūd has been referred to in Sura Ash-Shu`arā' and Sura Hūd

The people of `Ād had been living in a zone in the south of Arabia by the name of 'Aḥghāf. physically they were very strong and, from the point of agriculture and raising cattle, they were a powerful people. This group of people were involved in .idolatry and corruption

Hūd was one of the relatives of these people. He was appointed to prophethood .among them. He invited his people to Unity, as Noah did

### : Explanations

.Invitation to Unity is at the top of the mission of prophets .١

"... ,(He said : ` O' my people ! Serve Allah (alone ..."

The most sympathetic and compassionate leaders unto people were the divine .٢ .prophets

p: ٣٧٨

"... .And unto (the people of) `Ād (We sent) their brother Hūd "

.Preachers should treat as a brother with people. They ought to love them .۳

"... .We sent) their brother Hūd) ..."

The Wrath of Allah upon the former disbelievers should be taken as a warner by the .۴ later generations to be aware and to take example so that they be afraid of rejecting .the Divine religion

" ? you have no god other than Him, will you not keep from evil ..."

****

۶۶- قالَ الْمَلَاُ الَّذينَ كَفَرُوا مِنْ قَوْمِه

اِنّ-ا لَنَرل-كَ فى سَف-اهَ-ةٍ وَاِنّا لَنَظُن-ُّكَ مِ-نَ الْك-اذِبى-نَ

۶۷- قالَ ى-ا قَوْمِ لَيْسَ بى سَفاهَةٌ وَل-كِنّى رَسُولٌ

مِنْ رَبِّ الْع-الَمينَ

۶۸- اُبَلِّغُكُمْ رِس-الاتِ رَبّى وَاَنَا لَكُمْ ناصِحٌ اَمينٌ

۶۶. " The chiefs of those who disbelieved from among his people said:

` Verily we see you in folly, and verily we do think you to be of the liars'."

۶۷. " He said: ` O' my people ! There is no folly in me, but I am a Messenger from the Lord of the worlds '."

۶۸. " I deliver to you the Messages of my Lord,

and I am a faithful adviser for you."

**Commentary : verses ۶۶-۶۸**

A group of disbelieving people, or a party of the rich, told Hūd that they had distinguished him as a foolish, ignorant, and silly person. They added that they thought his words were thoroughly lies. The holy verse says :

" The chiefs of those who disbelieved from among his people said:

` Verily we see you in folly, and verily we do think you to be of the liars'."

****

In Answer to them, Hūd said that they would be sure that he did not told them that matter foolishly. He added that he was a messenger from the side of the Lord of the worlds. The verse says :

" He said: ` O' my people ! There is no folly in me, but I am a Messenger from the Lord

".' of the worlds

Thus, the Lord, the Exalted, teaches us that no one should face the ignorant people with a disgrace word, nor the one should answer their

unagreeable word with a disgrace statement. But, he should only negate whatever wrong they have attributed him with. The same as Hūd did not say anything obscene .to them in answer to that undue attribution

****

Hūd continued his statement and added that he was to deliver them the information that his Lord gave him, and he advised them not to abandon the obedience of Allah. He told them they should be certain that he (Hūd) was faithful in conveying the message of Allah to them and he never told a lie, nor he changed anything. The verse :says

".I deliver to you the Messages of my Lord, and I am a faithful adviser for you "

****

۶۹- اَوَ عَجِبْتُمْ اَنْ جاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلى رَجُلٍ مِنْكُمْ

لِيُنذِرَكُمْ وَاذْ كُرُوا

اِذْ جَعَلَكُمْ خُلَفاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَ زادَكُمْ فِى الْخَلْقِ بَصْ-طَةً

فَاذْكُرُوا الاءَ اللّهِ لَعَلَّكُمْ تُفْلِحُونَ

۶۹. "What ! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you ?

And remember when He made you successors after Noah's people,

and increased you in stature. Therefore, remember the bounties of Allah so that you may be prosperous."

**Commentary : verse ۶۹**

There is no wonder that the prophecy, or in other word, the miracle and revelation has allocated to a man who is from among themselves and has grown up with them. His aim is to threaten them not to do vice.

However, the Qur'ān asks them why they wonder from the messengership of a man who is from among them, but they do not wonder that they worship a stone. The verse says:

" What ! do you wonder that an admonition has come to you from your Lord through a man from among you, that he might warn you ? ..."

Then, they should remember the favours of Allah and that, after the destruction of the people of Noah as a result of their committing sins, He settled them on the earth and increased them in stature and strength.

"... And remember when He made you successors after Noah's people, and increased you in stature. ..."

When the servants of Allah do remember the bounties of Allah practically, they will

.consequently be prosperous both in this world and in the Hereafter

".Therefore, remember the bounties of Allah so that you may be prosperous ..."

۷۰- قالُوا اَجِئْتَنا لِنَعْبُدَ اللّهَ وَحْدَهُ

وَنَذَرَ ما كانَ يَعْبُدُ اباؤُنا فَأْتِنا بِما تَعِدُنا

اِنْ كُنْتَ مِنَ الصّ-ادِقينَ

They said: ` Have you come to us that we should serve Allah alone and give up " .۷۰ what our fathers used to serve ? Then bring us what you promise us to, if you are of ".' the truthful ones

**Commentary : verse ۷۰**

The people of `Ād told Hūd whether he had come to them in order that he would make them worship Allah, the One, and restrain them from worshipping their gods which their ancestors had been worshipping. They told him if he was truthful, that he was a messenger of Allah, he would bring upon them down the punishment he had :threatened them to for worshipping idols. The verse says

They said: ` Have you come to us that we should serve Allah alone and give up what " our fathers used to serve ? Then bring us what you promise us to, if you are of the ".' truthful ones

****

۷۱- قالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْ-سٌ وَ غَضَ-بٌ

اَتُج-ادِلُونَنى فى اَسْماءٍ سَمَّيْتُمُوها اَنْتُمْ وَ اباؤُ كُمْ

مانَزَّلَ اللّهُ بِها مِنْ سُلْط-انٍ

فَانْتَظِرُوا اِنّى مَعَكُمْ مِنَ الْمُنْتَظِرينَ

۷۱. " He (Hūd) said: " There have already fallen you punishment and wrath from your Lord. Do you dispute with me about names which you and your fathers have named ,((your idols

? for which Allah has not sent any authority

".Wait then, and verily I, also with you, will be of those who wait

**Commentary : verse ۷۱**

: The verse begins thus

.He (Hūd) said: " There have already fallen you punishment an wrath from your Lord " "...

In answer to them, Hūd (a.s.) said to them that the punishment was certain to be fallen on them. They had done something that they deserved the wrath of Allah. The .Wrath of Allah is in the manner that He wills punishment for evil-doers

: The verse continues saying

Do you dispute with me about names which you and your fathers have named ..." ? (your idols), for which Allah has not sent any authority

".Wait then, and verily I, also with you, will be of those who wait

Hūd asked them whether they hostilely disputed with him about the idols that their fathers had invented and named them with divinity, while those idols had no attribute or sign of divinity and also there had come down no proof for their divinity from the

side of Allah. It is evident that such a great claim needed a sharp and firm proof which should be offered by them, not by Hūd. He said that he should bring evidences that Allah, One God, was their real deity, and that there is no god but He, from

.Whom Hūd was sent as a messenger

Some commentators have said that they had named each of their idols in a different form. Hūd said that those names were from their own wishes. Therefore, they must .wait for the punishment which he (a.s.) was waiting for, too

****

۷۲- فَأَنْجَيْن-اهُ وَالَّذينَ مَعَهُ بِرَحْمَهٍ مِنّا

وَقَطَعْنا دابِرَ الَّذينَ كَذَّبُوا بِای-اتِنا وَما كانُوا مُؤْمِنينَ

,So We delivered him and those who were with him by a mercy from Us " .۷۲

and We cut away the roots of those who belied Our Signs

".and were not believers

**Commentary : verse ۷۲**

The verse implies that Allah brought Hūd and those who had believed from among the disbelievers and delivered them from His punishment by His mercy, and He involved those who rejected Allah's signs and did not believe in His messenger in chastisement .so that He cut away the roots of them

So We delivered him and those with him by a mercy from Us and We cut away the " ".roots of those belied Our signs and were not believers

The occurrence of the phrase : " (They) were not believers " in the verse is with the purpose of showing that it was known from their status that they would not have .believed if they had remained more

It is understood from this verse that the people of Hūd were caught by the .punishment of Allah, and they were destroyed

****

### Section ١٠: The Ministries of Ṣāliḥ and Lūt

#### Point

Ṣaliḥ's exhortation to believe in an stick to Unity of Allah The people disbelieved and got

punished Lūt preached of life He was rejected and the people were seized

.by a severe punishment

٧٣- وَإِلى ثَمُودَ اَخاهُمْ ص-الِحًا

قالَ ی-اقَوْمِ اعْبُدُوا اللّهَ ما لَكُمْ مِنْ اِل-هٍ غَيْرُهُ قَدْ جاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ

ه-ذِه ناقَةُ اللّهِ لَكُمْ ايَةً فَذَرُوها تَأْكُلْ فى اَرْضِ اللّهِ

وَلا تَمَسُّوها بِسُوءٍ فَيَأْخُذَكُمْ عَذابٌ اَلِيمٌ

.And unto (the people of) Thamūd (We sent) their brother Ṣāliḥ " .٧٣

.He said: ` O' my people ! Serve Allah

You have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of Allah, to be a sign for you. So leave her alone to graze in Allah's earth, and do not touch her with any harm, lest a painful chastisement will ".seize you

#### Commentary : verse ٧٣

#### Point

In the Qur'ān, there have been referred to the name of `she-camel' seven times, and to `the people of Thamūd' twenty six times. The story of the people of Thamūd is mentioned in Suras : Ash-Shu`arā, Al-Qamar, Ash-Shams, and Hūd. As the .commentary book Al-Mizān denotes, the people of Thamūd lived in Yemen

:The verse says

And unto (the people of) Thamūd (We sent) their brother Ṣāliḥ. He said: ` O' my " .people ! Serve Allah

You have no god other than Him. There has come to you a clear proof from your Lord. This is the she-camel of Allah, to be a sign for you. So leave her alone to graze in Allah's earth, and do not touch

".her with any harm, lest a painful chastisement will seize you

There are some differences between the meaning of the Qur'ānic term /bayyinah/ (divine proof, miracle) and the manner of extraordinary accomplishments of human : beings, as follows

.A – A miracle needs practice, suggestion, and gaining

B – Miracles are brought forth by some good and immaculate persons, but other .accomplishments may be offered even by some inept persons

C – The goal of miracles is guidance, while the aim of ordinary people may be .ostentation, popularity, gaining wealth, and amusement

.D – The acts of prophets in miracles are accompanied with challenge

That is, they claim that others cannot do the like of them. But there is none of these .signs in the acts of outstanding intellectual figures, inventors, and the ascetics

E – Prophets are in need of Divine miracles. Sometimes, miracles have been offered through the demand of people, such as : splitting of the moon, and the she-camel of .Sāliḥ

The style and the motto of prophets are the same. Monotheism is the first invitation of .prophets

".serve Allah. You have no god other than Him …"

.Prophets have come out from among people, and they treat like brothers with them

**: Explanations**

١. To whatever the grace and mercy of Allah reaches, it will obtain sanctity, (like the .(she-camel of Allah

٢. The retribution of sacrilege is the punishment of Allah. The verse says :

". ... and do not touch her ..."

A miracle should be perceptible for human beings in all levels, (like the she-camel .٣ .(which came out of a mountain

The kind of people's demand sometimes concerns to the conditions of their system .۴ of thought, and the social and economical circumstances of them. (For example, if it happened to day, perhaps, they might demand that a satellite comes out from the (.mountain

p: ٣٨٨

۷۴- وَاذْكُرُوا اِذْ جَعَلَكَمْ خُلَفاءَ مِنْ بَعْدِ عادٍ

وَبَوَّاَكُمْ فِی الْاَرْضِ تَتَّخِذُونَ مِنْ سُهُولِها قُصُورًا وَتَنْحِتُونَ الْجِبالَ بُيُوتًا

فَاذْكُرُوا الاءَ اللّهِ

وَلا تَعْثَوْا فِی الْاَرْضِ مُفْسِدينَ

۷۴. "And remember when He appointed you successors after 'Ād and settled you in the earth, you build castles on its plains and hew the mountains into houses. So remember Allah's bounties, and do not mischief in the earth, doing corruption.'

### Commentary : verse ۷۴

In this verse, the Qur'ān says:

"And remember when He appointed you successors after 'Ād and settled you in the earth, ..."

It means that, on one side, do not forget the abundant bounties of Allah, and, on the other side, be aware that there were some other rebellious nations before you, like the people of `Ād, who were involved in the punishment of Allah and were destroyed as a result of their oppositions.

Then, the Qur'ān emphasizes on some divine favours and possibilities of the people of Thumūd. It says that they lived on a land where there were level plains with some suitable soil. They had built castles on its plains and had made houses inside the mountains for themselves. The verse adds:

"... you build castles on its plains and hew the mountains into houses. ..."

And, at the end of the verse, it admonishes them to remember all the blessings of Allah so that they do not make mischief in the earth and not to be ungratitude due to His bounties. The verse continues saying:

"... So remember Allah's bounties, and do not mischief in the earth, doing corruption.'

۷۵- قالَ الْمَلَاُ الَّذينَ اسْتَكْبَرُوا

مِنْ قَوْمِه لِلَّذينَ اسْتُضْعِفُوا لِمَنْ امَنَ مِنْهُمْ

اَتَعْلَمُونَ اَنَّ صالِحًا مُرْسَلٌ مِنْ رَبِّه قالُوا اِنّا بِما اُرْسِلَ بِه

مُؤْمِنُونَ

۷۶- قالَ الَّذينَ اسْتَكْبَرُوا اِنّا بِالَّذى امَنْتُمْ بِه

ك-افِرُونَ

.۷۵ " The chiefs of the arrogant among his people said to those who were considered weak those of them who believed `Do you know that Ṣāliḥ is sent by his Lord ? ' They said: ` Surely we believer in what he has been sent with '."

.۷۶ " Those who were arrogant said: ` We, indeed, disbelieve in that which you believe '."

### Commentary : verses ۷۵-۷۶

We see again that the wealthy and notable group of those people, who had a good seeming outward but an evil inward, began to oppose with this great messenger of Allah. This group of notable arrogant persons from among the people of Sāliḥ told some believing oppressed ones of them asking whether they really knew that Sāliḥ was sent from the side of Allah to guide them.

" The chiefs of the arrogant among his people said to those who were considered weak those of them who believed `Do you know that Ṣāliḥ is sent by his Lord ? ' ..."

Then, before long, they faced with their decisive and sharp answer, which indicated of their firm and strong decision. Their answer was that they said not only they knew that Ṣāliḥ was sent by Allah, but also they believed in what he had been missioned for and had invited people to it.

The verse says:

".' They said: ` Surely we believer in what he has been sent with …"

****

These proud arrogant chiefs did not cease their enmity and, in order to weaken the spiritual strength of the believers, they said to them that they did not believe in what .the believers believed

: The verse says

".' Those who were arrogant said: ` We, indeed, disbelieve in that which you believe "

****

۷۷- فَعَقَرُوا النّاقَهَ وَعَتَوْا عَنْ اَمْرِ رَبّهِمْ

وَقالُوا ی-اص-الِحُ ائْتِنا بِما تَعِدُنا

اِنْ کُنْتَ مِنَ الْمُرْسَلینَ

So they harmstrung the She-camel and revolted against their Lord's " .۷۷
commandment, and they said: ` O' Ṣāliḥ ! bring us that you promise us to, if you are of
".' the messengers

**Commentary : verse ۷۷**

The arrogant wealthy persons among Sāliḥ's people became despair of weakening the foundations of the Faith of masses of people who were faithful. On the other side, they saw that, with the existence of the `she-camel' which was counted as Ṣāliḥ's miracle, their hostile plots were remained useless. Then, they decided to destroy the `She-camel'. Before anything else, they harmstrung her and, disobeying Allah's : command, they killed her. The verse says

,So they harmstrung the She-camel and revolted against their Lord's commandment "
"...

They did not suffice to this vice, but they came to Ṣāliḥ and vividly told him to bring .them Allah's punishment as soon as possible, if he was the messenger of Allah

and they said: ` O' Ṣāliḥ ! bring us that you promise us to, if you are of the ..."
".'messengers

This word, in fact, was making a kind of fight against Ṣāliḥ in order to weaken the .spirit of both Ṣāliḥ and the believers

****

۷۸- فَاَخَذَتْهُمُ الرَّجْفَهُ فَاَصْبَحُوا فی دارِهِمْ ج-اثِمینَ

Then the earthquake seized them, so they became motionless bodies in their " .۷۸ ".dwellings

**Commentary : verse ۷۸**

In this verse, the destruction of the people of Thamūd is stated that it was done by earthquake. And, in Sura Fuṣṣilat, No. ۴۱, verse ۱۷, and Sura Ath-Thāriyāt, No. ۵۱, verse ۴۴ it is said that it was done by rumbling : "... so the rumbling overtook them while they ".were yet looking on

Rumbling destroyed them while they were gazing. Therefore, there were a .combination of two retributions in one moment upon them

The Arabic term /jāim/ is applied for a person who has fallen on his knees and is not .capable to stand up

! Thus, the Wrath of Allah (s.w.t.) befalls all of a sudden. Beware

: The verse says

Then the earthquake seized them, so they became motionless bodies in their " ".dwellings

.The promises of prophets are practically doable. So, take their warnings earnestly

In the former verses, it was recited : ` ... and do not touch her with any harm, lest a painful chastisement seizes you.'(۱) This `earthquake' is the same`painful .'chastisement

There are many earthquakes and natural terrible events which themselves are the .punishment of Allah

"... ,Then the earthquake seized them "

****

The current Sura, Verse ۷۳ ۱ -۱

۷۹- فَتَوَلّى عَنْهُمْ

وَقالَ ی-ا قَوْمِ لَقَدْ اَبْلَغْتُکُمْ رِسالَهَ رَبّی وَنَصَحْتُ لَکُمْ

وَل-کِن لا تُحِبُّونَ النّ-اصِحینَ

Then he turned away from them and said: ` O' my people ! verily I have delivered " .۷۹ to you the Message of my Lord, and advised you sincerely; but you do not like sincere ".' advisers

**Commentary : verse ۷۹**

The word of Ṣāliḥ to his people is probable to be fulfilled either before the descent of the chastisement in order to complete the argument, or after their destruction. It can be in the same manner that the Messenger of Allah (p.b.u.h.) also spoke to the dead bodies of disbelievers which were inside the Badr well. The audience asked him ." (p.b.u.h.) whether they were alive, and the Prophet (p.b.u.h.) said : " yes

However, the mission of prophets is to convey the Divine message accompanied with sympathy and benevolene. It is not only a dry, bare communication, like the .communication of regulations and circulars in formal offices

"... ;and advised you sincerely ..."

Allah's retributions are given after delivering the message and completing the .argument

"... ,verily I have delivered to you the Message of my Lord ..."

By the way, we ought to like the advisers. He who dislikes those who work .symphathetically, provides the means of the Wrath of Allah for himself

".' and advised you sincerely; but you do not like sincere advisers ..."

****

۸۰- وَلُوطًا اِذْ قالَ لِقَوْمِه اَتَأْتُونَ الْف-احِشَةَ ما سَبَقَكُمْ بِها

مِنْ اَحَدٍ مِنَ الْع-الَمينَ

۸۱- اِنَّكُمْ لَتَأْتُونَ الرِّجالَ شَهْوَةً مِنْ دُونِ النِّساءِ

بَلْ اَنْتُمْ قَوْمٌ مُسْرِفُونَ

.۸۰ And (We sent) Lūt when he said to his people: ` What ! Do you commit an "
" ' ? indecency which none in the world has ever done before you

.۸۱ " Verily you come to men in lust instead of women !

".Nay, you are an extravagant people

#### Commentary : verses ۸۰-۸۱

#### Point

Prophet Lūt (a.s.) was from the family of Abraham (a.s.). He was the only man who believed in him and migrated with him. Sura Al-`Ankabūt, No. ۲۹, Verse ۲۶ says : " And "... Lūt believed in him

.Abraham (a.s.) sent him to a zone where indecencies were circulated at that time

It has been narrated that they committed the act of sodomy upon their guests so that people be afraid of being a guest. As the Qur'ān points out, Prophet Lūt suggested .them to marry his daughters, but they did not accept

.There are some advantages in marriage which are absent in sodomy

A few of them are such as: ۱) Affection, mercy, and intimate ease; ۲) offspring; ۳) forming a family organization; and ۴) the subjects of humanity and naturalness .existed in marriage

Unfortunately, the world of the west has formally accepted the hideous act of .sodomy, and in some European countries the action has become legal

The Qur'ānic phrase " their brother" has been used for Hūd, Sāliḥ, and Shu`ayb (Jethro) (a.s.), but it has not been applied for Lūt. Perhaps, this difference is for the sake that Lūt (a.s.) migrated from another zone for divine messengership.

p: ۳۹۵

**: Explanations**

A great part of Lūt's preaching was upon the struggle against the indecencies and - ۱ .sexual prohibitions, since the most important problem of his society was indecency

Idol worshippers had the pretext of the belief of their ancestors in idolatry, but - ۲ followers of indecency had not this pretext, either. They themselves initiated this :crime and sin. The verse says

And (We sent) Lūt when he said to his people: ` What ! Do you commit an indecency " " ' ? which none in the world has ever done before you

.He who abandons the way of nature, is counted as an extravagant person -۳

:The verse says

Verily you come to men in lust instead of women! Nnay, you are an extravagant " ".people

****

٨٢- وَما کانَ جَوابَ قَوْمِهِ اِلاّ اَنْ قالُوا اَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ

اِنَّهُمْ اُناسٌ يَتَطَهَّرُونَ

And the answer of his people was no other than that they said: ` Expel them from " .٨٢ ".' (your town; verily they are a people (who seek) to purify (themselves

### Commentary : verse ٨٢

#### Point

This verse contains a hint to the illogical obstinate answer of those people of Lūt. It implies that they had no answer in response to the invitation of this benevolent and sympathetic prophet, save that they angrily ordered their men to expel Lūt and his .followers from their town

What was their fault ? Their fault was that they were some pure people who did not .use to commit sin

Those people of Lūt accused these pure believers that they not only did not have the .same opinion of theirs, but also made trouble for them

: The verse says

And the answer of his people was no other than that they said: ` Expel them from " ".' (your town; verily they are a people (who seek) to purify (themselves

#### : Explanations

Sinners are illogical. " And the answer of his people was no other than that they said -١ "... ;: ` Expel them from your town

Whenever corruption of a society increases, the purified and sincere persons will -٢ be deserted, and purity is counted a crime therein. It will be like the state that criminals maintain no right in the society for the pure ones. " Expel them from your "... ;town

Thus, in the path of `forbidding the wrong', we should be prepared to be banished, .and for accepting other hardships

At the same time when the people of Lūt were accustomed to sins, they knew Lūt -٣ .and his followers as some purified perons

****

۸۳- فَأَنْجَيْن-اهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كانَتْ مِنَ الْغ-ابِرينَ

۸۳. "So We delivered him and his family, except his wife; she was of those who remained behind (in the ashes of punishment)."

**Commentary : verse ۸۳**

Regarding what was stated in the three above-mentioned holy verses, any just arbitrator can issue the command of condemnation of this mischievous nation.

That is why the Qur'ān in this verse implies that since they did thus, Allah saved Lūt and his true followers and his family, who were pious, except his wife, whom He left among the mischievous people, because, from the point of belief and creed, she was the same as the people of Lūt were.

The verse says:

"So we delivered him and his family, except his wife; she was of those who remained behind (in the ashes of punishment)."

****

۸۴- وَأَمْطَرْنا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كانَ ع-اقِبَةُ

الْمُجْرِمينَ

And We rained down on them a rain (of punishment). Consider then how the end " .۸۴
" ! of the guilty was

### Commentary : verse ۸۴

#### Point

The destruction of the people of Lūt was done by means of raining aerolites over them. They were some aerolites like clay which were marked with the Lord. Or, every stone was particularized to destroy a definite person. This meaning is taken from Sura Hūd, No. ۱۱, Verses ۸۲-۸۳ which say : "… and rained down upon them stones, of what "… had been decreed, one after another." "Marked (for punishment) with your Lord

: The current verse itself is recited as follows

And We rained down on them a rain (of punishment). Consider then how the end of "
" ! the guilty was

Besides committing sodomy, the people of Lūt used to do some other indecencies. They used to gamble, to talk idle, to asperse, to throw stones at wayfarers, and to .uncover the privity parts before public eyes

.(Safīnat-ul-Biḥār, Vol. ۲, P. ۵۱۷)

Upon the philosophy of prohibition of sodomy, Imam Sādiq (a.s.) has said : " Sodomy decreases the family affection between wife and husband and ceases generation. It destroys the natural sexual intercourse and brings up many other corruptions." .((Wasā'il-ush-Shī`ah, Vol. ۱۴, P. ۲۵۲

In Islam, the retribution of homosexuality and sodomy is execution, whether for the active sodomy or the passive sodomy. As a tradition narrated from Imam Sādiq (a.s.) denotes, at the moment of performing homosexuality the throne of Heaven shakes,

and on Resurrection Day its doer will be mustered in a state of major ritual impurity. ".The one will be involved in the Wrath of Allah and will be abide in Hell

.(Wasā'il-ush-Shī`ah, Vol. ١۴, P. ٢۴٩)

The Messenger of Allah (p.b.u.h.) said that the curse of Allah will

(be upon those men who make themselves like women and go to sensual men.(۱)

**: Explanation**

The Wrath of Allah is not particular only to one group of criminals, but all criminals .must be careful

" ! Consider then how the end of the guilty was ...)

****



---

Wasa'il-ush-Shiah, Vol.۱۴. P.۲۵۵ ۱ -۱

## Section ١١: The Ministry of Shu`ayb

### Point

Shu`ayb exhorts his people to believe in and stick to the Unity of Allah His rejection and the

.punishment

٨٥- وَإِلى مَدْيَنَ اَخاهُمْ شُعَيْبًا

قالَ ى–اقَوْمِ اعْبُدُوا اللّهَ ما لَكُمْ مِنْ اِل–هٍ غَيْرُهُ قَدْ جاءَتْكُمْ بَيِّنَهٌ مِنْ رَبِّكُمْ

فَاَوْفُوا الْكَيْلَ وَالْميزانَ وَلا تَبْخَسُوا النّاسَ اَشْياءَهُمْ

وَ لا تُفْسِدُوا فِى الْأَرْضِ بَعْدَ اِصْلاحِها

ذ لِكُمْ خَيْرٌ لَكُمْ اِنْ كُنْتُمْ مُؤْمِنينَ

.And (We sent) unto (the people of) Madyan their brother Shu`ayb " .٨٥

.He said: ` O' my people ! Serve Allah ! You have no god other than Him

.There has come to you a clear proof from your Lord

Therefore give full measure and weight and do not diminish to men their things, and .do not make mischief in the earth after its improvement

".That is better for you, if you are believers

### Commentary : verse ٨٥

#### : Jethro's Messengership in Madyan

Jethro, whose genealogical tree, according to the history records, with several dynasties reaches Abraham, was missioned to go towards the inhabitants of Madyan. At that time, Madyan was one of the cities of Syria the people of which were mostly merchants. Idolatry, short weighing, defraudation and falsification in social

relationships were fully current among them. The explanation of the conflict and dispute between this great prophet (a.s.) and the inhabitants of Madyan is stated in several Suras

p: ۴۰۱

.of the Qur'ān, and in Sura Hūd, No. ۱۱ and Sura Ash-Shu`arā, No. ۲۶, in particular

In this current verse, the Qur'ān says that Allah sent to the people of Madyan their brother Jethro. The verse says:

"... .And (We sent) unto (the people of Madyan their brother Shu`ayb "

Then the verse adds that Shu`ayb, like all other prophets, began his invitation with the subject of Monotheism and, as the Qur'ān remarks:

"... .He said: ` O' my people ! Serve Allah ! You have no god other than Him ..."

He emphasized that not only the mentioned ordinance was the command of wisdom, but also it was proved by the clear evidences which had come from their Lord for them. The verse says:

"... .There has come to you a clear proof from your Lord ..."

Next to the invitation to monotheism, he tried to struggle against their social, economical, and ethical corruptions.

At first, he restrained them from defraudation, falsification in social relationships which they were polluted with, and told them now that the path of Allah was revealed to them they should pay the right measure and weight so that the due things of people might not be diminished. The verse says:

"... ,Therefore give full measure and weight and do not diminish to men their things ..."

Then, he points to one of other wrong actions of those people, and says:

"... .and do not make mischief in the earth after its improvement ..."

It is certain that none may make profit from making mischief, irrespective of ethical mischief, faithlessness, and insecurity. So, at the end of the verse, it adds:

".That is better for you, if you are believers ..."

****

۸۶- وَلا تَقْعُدُوا بِكَلِّ صِراطٍ تُوعِدُونَ

وَتَصُدُّونَ عَنْ سَبيلِ اللّهِ مَنْ امَنَ بِه وَتَبْغُونَها عِوَجًا

وَاذْكُرُوا اِذْ كُنْتُمْ قَليلاً فَكَثَّرَكُمْ وَانْظُرُوا

كَيفَ كانَ ع-اقِبَةُ الْمُفْسِدينَ

۸۶. "And do not sit in every path, threatening and hindering from the path of Allah those who believe in Him, desiring to make it crooked. And remember when you were few, then He multiplied you; and consider how the end of the mischief-makers was."

**Commentary : verse ۸۶**

In this verse, the fourth advice of Shu`ayb has been pointed out, where it says:

"And do not sit in every path, threatening and hindering from the path of Allah those who believe in Him, desiring to make it crooked. …"

Then, at the end of the verse, the fifth advice of Jethro has been referred to. It reminds them the bounties of Allah in order to stimulate the feeling of gratitude and thanksgiving in them. The verse says:

"… And remember

when you were few, then He multiplied you; …"

It is understood from this phrase of the verse that, in most instances, multiplicity of persons can be the origin of power and greatness of the development of the society.

Finally, the Qur'ān advises people to carefully observe the end of the mischief-mongers that how evil was their fate, and that they do not follow the way of makers of mischief.

"… and consider how the end of the mischief-makers was."

****

۸۷- وَإِنْ كانَ ط-ائِفَهٌ مِنْكُمْ امَنُوا بِالَّذی أُرْسِلْتُ بِهِ

وَط-ائِفَهٌ لَمْ یُؤْمِنُوا فَاصْبِرُوا حَتّی یَحْکُمَ اللّهُ بَیْنَنا

وَهُوَ خَیْرُ الْح-اکِمینَ

۸۷. " And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, then wait with patience until Allah judges between us, and He is the best of the judges."

**Commentary : verse ۸۷**

The opponents of Jethro scornfully asked him where the punishment of Allah was. On the other side, the adherents of the Faith were also waiting for the helps of Allah. The content of the verse is something in the middle, so that neither the disbelievers become proud nor the believers lose hope.

Thus, the history of the adherents of both right and wrong should be studied regarding the end of their fates.

However, in the school of thought and philosophy of prophets, the Faith in the goal and their way is important, not those persons themselves.

The verse says:

" And if there is a party of you who believe in that with which I have been sent, and a party who do not believe, then wait with patience until Allah judges between us, and He is the best of the judges."

The apparent seeming uniformity of the lives of this fleeting world of the disbelievers and believers should not disturb you. Do persevere, since the final judge is Allah.

****

## The End of Part ۸

This is

The End of Part ۸

p: ۴۰۵

**REFERENCES**


Arabic, Persian Commentaries

Tafsīr-i-Nemūneh, by A Group of Shi'ah Scholars with Ayatollah Makarim Shīrazī, .۱
Dār-ul-Kutub-il-Islāmiyyah, Qum, Iran, ۱۹۹۰/۱۴۱۰. - F

Majma`-ul-BayānfīTafsīr-il-Qur'ān, by Shaykh Abū Ali al-Fadl-ibn-il-Ḥusayn Al- . ۲
Ṭabarsī, Dār-u-Ihyā'-it-Turath-il`Arabī, Beirut, Lebanon, ۱۹۶۰/۱۳۸۰ A.H.-A

Al-Mīzān fī Tafsīr-il-Qur'ān by `Allamah as-Saiyed Mohammad Ḥusayn at- . ۳
Ṭabātabā'ī, al-A`lamī lil-Matbu`āt, Beirut, Lebanon, ۱۹۷۲/۱۳۹۲ A.H. - A

Atyab-ul-Bayān fī Tafsīr-il-Qur'ān by Saiyed `Abdul-Ḥusayn Ṭayyib, Moḥammadi . ۴
Publishing House, Isfahan, Iran, ۱۹۶۲/۱۳۸۲ A.H. - F

Ad-Durr-ul-Manthūr fī-Tafsīr-il-Ma'thūr by Imam `Abd-ur-Raḥmān al-Suyūtī, Dār- .۵
ul-Fikr, Beirut, Lebanon, ۱۹۸۳/۱۴۰۳ A.H. - F

Al-Tafsīr-ul-Kabīr by Imam Fakh-ir-Rāzī, Dār-ul-Kutub-il-`islmiyyah,Tehran, . ۶
۱۹۷۳/۱۳۵۳. - A

Al-Jāmi` li-Aḥkām-il-Qur'ān (Tafsīr-ul-Qartabī) by Moḥammad-ibn-Aḥmad al- . ۷
Qartabī, Dār-ul-Kutub-il Miṣriyyah, ۱۹۶۷/۱۳۸۷. - A

Tafsīr-i-Nūr-uth-Thaqalayn by `Abd-i-`Ali-ibn Jum`at-ul-`Arūsī al-Huweyzī, al- . ۸
Matba`atul-`ilmiyyah, Qum, Iran, ۱۹۶۳/۱۳۸۳ A.H. - A

Tafsīr-i-Rūḥ-ul-Janān by Jamāl-ud-Diīn Abul-Futūḥ Rāzī, Dār-ul-Kutub Al- . ۹
- .Islāmiyyah, Tehran, ۱۹۷۳/۱۳۹۳ A.H

Tafsīr-i-Rūh-ul-Bayān by Ismā`īl Haqqī al-Burūsawī Dār-u-Iḥyā'-ut-Turāth Al- . ۱۰
`Arabī, Beirut. - A

English Translations of the Qur'an

The Holy Qur'ān, Text, Translation and Commentary by Abdullah Yusuf Ali, . ۱

.Publication of the Presidency of Islamic Courts Affairs, State of Qatar,۱۹۴۶

The Holy Qur'ān, Arabic Text by a Group of Muslim Brothers, English Translation and .۲
.footnotes by M. H. Shākir, Tehran, Iran

The Glorious Koran, Bi-lingual Edition with English Translation by Marmaduke . ۳
.,Pickthall, printed in Great Britain by W. J. MacKay Ltd

Chatham, Kent, London.

۴. Al-Mīzān, An Exegesis of the Qur'ān by al-Allamah as-Sayyid Muḥammad Ḥusayn-at-Tabātabā'ī, Translated by Sa`yyid Saeed Akhtar Rizvi, Vol. ۱,Tehran, WOFIS, ۱۹۸۳.

۵. The Koran Translated with notes by N. J. Dawood, Penguin Books Ltd., New York, U.S.A, ۱۹۷۸.

۶. The Koran Interpreted, Translated by Arthur J. Arberry, London, Oxford University Press, ۱۹۶۴.

۷. The Glorious Koran, Translated with Commentary of Divine Lights by Ali Muhammad Fazil Chinoy, Printed at the Hyderabad Bulletin Press, Secanderabad-India, ۱۹۵۴.

۸. Holy Qur'ān, Shakir, M. H., Ansariyan Publications, Qum, Islamic Republic of Iran, ۱۹۹۳.

۹. The Holy Qur'ān with English Translation of the Arabic Text and Commentary According to the Version of the Holy Ahlul-Bait by S. V. Mir Ahmad Ali, published by Tarike-Tarsile Qur'ān, Inc., New York, ۱۹۸۸.

۱۰. A Collection of Translation of the Holy Qur'ān, supplied, corrected and compiled by Al-Balāq Foundation, Tehran, Iran, (unpublished).

Supporting Technical References

۱. Nahjul - Balāqa by as - Saiyed ar - Radī Dār - ul - Kitab al - Lubnānī,Beirut, Lebanon, ۱۹۸۲.

۲. Sharḥ - i - Nahjul - Balāqa by Ibn - i - Abil - Ḥadīd, Dar - u - Ihya' -il -Kutub - il-`Arabiyyah, Egypt, ۱۹۵۹/۱۳۷۸ A.H.

۳. Nahj-al-Balāqa of Amir al-Mu'mineen `Ali ibn Abī Tālib, selected and compiled by as-Saiyed Abul-Hassan `Ali ibn al-Ḥusayn ar-Radī al-Musawī, Translated by Saiyed Ali Raza, World Organization For Islamic Services (WOFIS), Tehran, Iran, ۱۹۸۰.

۴. Nahjul Balāgha - Ḥazrat Ali, Translated by Sheikh Hassan Saeed, Chehel Sotoon Library Theological School, Tehran, Iran, ۱۹۷۷.

۵. Al-Kāfī by ash-Shaykh Abu Ja`far Muhammad ibn Ya`qūb ibn Ishāq al-Kulaynī ar-Rāzi, Translated and published by WOFIS, Tehran, Iran, ۱۹۸۲.

۶. Shī`a, by Allamah Sayyid Muḥammad Ḥusayn Tabātabā'ī, translated by Sayyid Hosein Nasr, Qum, Ansariyan Publications, ۱۹۸۱.

p: ۴۰۷

۷. Williams Obstetrics, Pritchard, Jack A., ۱۹۲۱; MacDonald, Paul C., ۱۹۳۰, Appleton-Century-Crofts, New York, U.S.A., ۱۹۷۶.

۸. The Encyclopedia Americana, Americana Corporation, New York, Chicago, Washington, D.C., U.S.A., ۱۹۶۲.

۹. Compton's Encyclopedia and Fact-Index, F.E. Compton Company, printed in U.S.A., ۱۹۷۸.

۱۰. Webster's New Twentieth Century Dictionary of the English Language Unabridged, Second Edition, by Noah Webster, Published by the World Publishing Company, Cleveland and New York, U.S.A., ۱۹۵۳.

Phraseological and Philological Sources

۱. A Glossary of Islamic Technical Terms Persian-English, by M.T. Akbari and others, Edited by B. Khorramshahi, Islamic Research Foundation, Astan, Quds, Razavi, Mashhad, Iran, ۱۹۹۱.

۲. Al-Mawrid, a Modern Arabic-English Dictionary, Third Edition, by Dr. Rohi Baalbaki, Dar el-Ilm Lilmalayin, Beirut, Lebanon, ۱۹۹۱.

۳. Elias' Modern Dictionary, Arabic-English, by Elias A. Elias Ed. E. Elias, Beirut, Lebanon, ۱۹۸۰.

۴. An Introduction to Arabic Phonetics and the Orthoepy of the Qur'ān, by Bahman Zandi, Islamic Research Foundation, Astan, Quds, Razavi, Mashhad, Iran, ۱۹۹۲.

۵. A Concise Dictionary of Religious Terms Expressions (English-Persian Persian-English), by Ḥussein Vahid Dastjerdi, Vahid Publications, Tehran, Iran, ۱۹۸۸.

۶. Arabic-English Lexicon, by Edward William Lane, Librarie Du Liban, Beirut, Lebanon, ۱۹۸۰.

۷. A Dictionary and Glossary, by Penrice B.A. Curzon Press Ltd., London, Dublin, Reprinted, ۱۹۷۹.

۸. Webster's New World Dictionary, Third College Edition, by David B. Guralnik, Simon Schuster, New York, U.S.A., ۱۹۸۴.

۹. The New Unabridged English-Persian Dictionary, by Abbas Aryanpur (Kashani), Amir Kabir Publication Organization, ۱۹۶۳.

۱۰. The Larger Persian English Dictionary, by S. Haim, published in Farhang Mo`aser, Tehran, Iran, ۱۹۸۵.

## INDEX

A

INDEX



B

INDEX

D



E



F

INDEX



H

INDEX

INDEX

INDEX

N



O



P

INDEX

INDEX

The one who is neglectful of improving his Hereafter's affairs -

is a loser -۱۰۸

Learn the Qur'an, because on the Day of Jadgement that -

book will intercede its reciters. ۱۳۵

The more a person tortures people in this world. The heavier -

his punishment will be on the day of Judgement. ۱۵۰

:(.Imam Ali (a.s

After saying lies on the Day of Judgment, the lips of liars will -

be sealed - ۹۹

The ears should not listen to backbite - ۱۵۹ -

He (a.s.) is as a scale of deeds - ۳۰۵ -

Association with the wicked causes suspicion - ۱۶۰ -

p: ۴۱۸

INDEX

Aviod transgression. It is the greatest sin and every –

transgressor will be punished. – ۹۷

Allah has distributed nothing better than wisdom among –

people – ۱۱۰

Intellect is the best bounty. – ۱۱۰ –

Aviod pastime and play , chaffy words , too much laugh and –

joke, and futile statements. – ۱۱۰

Whoever is in awe of Allah, He will secure him from every –

evil thing. – ۱۳۰

Whoever is in awe of his Lord stops transgressing – ۱۳۰ –

He who has an intelligent mind, looks to his goal. ... – ۱۵۶ –

p: ۴۱۹

INDEX

p: ۴۲۰

INDEX

p: ۴۲۱

INDEX

**Verses of the Quran and traditions**

بِسْمِ اللّهِ الرَّحْمنِ الرَّحيم

يا اَيُّهَا النّاسُ قَدْ جاءَكُمْ بُرْهانٌ مِنْ رَبِّكُمْ وَ اَنْزَلْنا اِلَيْكُمْ نُوراً

مُبيناً (سوره نساء ۴ آیه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آیه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِكْرى فَاِنَّ لَهُ مَعيشَةً ضَنْكا وَ نَحْشُرُهُ يَوْمَ

الْقِيمَهِ اَعْمى (سوره طه ۲۰ آیه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنينَ (سوره اسراء ۱۷ آیه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

بسم الله الرحمن الرحيم

" يا اَيُّهَا الَّذينَ آمَنُوا اَطيعُوا اللّه وَ اَطيعُوا الرَّسُول وَ اُولِى الْاَمْرِ مِنْكُمْ "قالَ اللّه تَعالى:

سوره النساء ۴-لآيه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِى اِكْملِ اِلدّينِ فى حَديثٍ عَنْ جابِرِ الْجُعْفى عَنْ جابِرِبْنِ عَبْدِاللّهِ الْاَنْص-ارىّ قالَ: قُلْتُ: يا رَسُولَ اللّهِ

عَرَفْنا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِ الَّذينَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِكَ؟ فَقالَ (ص) هُمْ خُلَفائى يا جابِرُ، وَ

اَئِمَهُ الْمُسْلِمينَ مِنْ بَعْدى أَوَّلُهُمْ علىُ بْنُ اَبيطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَينُ، ثُمَّ عَلِىُّ بْنُ الْحُسَيْنِ، ثُمَّ مُحَمِّدُ بْنُ

عَلِىٍّ الْمَعْرُوفُ فِى التَّوْراهِ بِالْباقِرِ، وسَتُدْرِكُهُ يا جابِرُ، فَاِذا لَقَيْتَهُ فَأَقْرِئْهُ مِنّى السَّلاَمَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ

مُحَمَدٍ، ثُمَّ مُوسَى بْنُ جَعْفَرٍ، ثُمَّ عَلِىُّ بْنُ مُوسى، ثُمَّ مُحَمَّدُ بْنُ عَلِىٍّ، ثُمَّ عَلىُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِىٍّ،

ثُمَّ سَمِيّى وَ كَنِيّى حُجَّهُ اللّهِ فى أَرْضِهِ، وَ بَقِيَّتُهُ فى عِبادِهِ ابْنُ الْحسنِ بِنِ عَلِىٍّ، ذَاكَ الَّذى يَفْتَحُ اللّهُ تَعالى ذِكْرُهُ

عَلَى يَدَيْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبَها، ذاكَ الَّذى يَغيبُ عَنْ شيعَتِهِ وَ اَولِيآئِهِ غَيْبَهً لا يَثْبُتُ فِيها عَلَى

اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْايمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: يا رَسُولَ اللّهِ، فَهَلْ يَقَعُ لِشيعَتِهِ الْاِنْتِفاعُ بِهِ فى

غَيْبَتِهِ، فَق-الَ اى ¨ وَالَّذى ¨ بَعَثَنى ¨ بِالنُّبُوَّهِ اِنَّهُمْ يَسْتَضيئُونَ بِنُورِهِ وَ يَنْتَفِعُونَ بِولايَتِهِ فى غَيْبَتِهِ كَاِنْتِفاعِ

النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

p: ۴۲۵

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and

will avail by devotion in his absence the same as the availing of people from

"...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p.)
(۱۱۷

" اِنْ هُوَ اِلّا وَحْیٌ یُوحی وَ ما یَنْطِقُ عَنِ الْهَوی "قالَ اللّهُ تَعالی:

سوره النجم (۵۳) - لآیه ۳ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation "

" that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

p: ۴۲۶

قالَ رَسولُ اللّه (ص):

اِنّی تارِکٌ فِیکُمْ الثَّقَلَیْنِ کِتابَ اللّهِ وَ عِتْرَتی، کِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَی الْاَرْضِ وَ عِتْرَتی "

أَهْلُ بَیْتی وَ اِنَّ اللَّطیفَ الْخَبیرَ اَخْبَرَنی اَنَّهُما لَنْ یَفْتَرِقا حَتّی یَرِدا عَلَیَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونی

تَضِلُّوا ما اِنْ تَمَسَّکْتُمْ بِهِما" وَ فی حَدیثٍ اخَر:"قالَ النَّبی (ص):

معانی الاخبار، صفحه ۹۰ و مُسند احمدبن حنبل، جلد ۳ صفحه ۱۷

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ۹۰, tradition ۲, Musnad Aḥmad-ibn-Ḥanbal, Vol. ۳, p. ۱۷, and) other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ۹, p. ۳۰۹

(to ۳۷۵

قال الامام الرضا علیه السلام:

رحم اللّه عبداً احیا امرنا فقلت له و کیف یحیی امرکم قال یتعلم علومنا و یعلمها الناس

فانهم لو علموا محاسن كلامنا لا تبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our " commandment." I asked him (a.s.) how the one could keep your commandment alive. He (a.s.) said: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses ".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

p: ۴۲۷

بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

أُدْعُ إِلَی سَبِیلِ رَبِّکَ بالْحِکْمَهِ وَ الْمَوْعِظَهِ

الْحَسَنَهِ وَ جدِلْهُم بِالّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ

هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِیلِهِ وَ هُوَ أَعْلَمُ

بِالْمُهْتَدِین

****

In The Name of Allah, The Beneficent, The Merciful

Invite (all) to the Way of your Lord with wisdom and beautiful

;exhortation; and debate with them in a way which is the best

surely your Lord knows best who have strayed from His path and

.knows best who are (rightly) guided

[.Sura Nahl (The Bee), No. ۱۶, verse ۱۲۵]

**The list of publications of the library**

Publications of the Scientific and Religious Research Center

Imam Ali (a.s.) Public Library

Language Which Each Title Is In: A = Arabic ; F = Farsi

Tafsīr-i-Shubbar (A Commentary of the Holy Qur'ān) - A .١

Ma`ālim-ut-Touhīd fī Qur'ān-il-Karīm (The Unity of Allah in the Holy Qur'ān) - A .٢

Kholāṣ-iye-`Abaqāt-ul-Anwār (A Summary of a Tradition on Imamate) - A .٣

Khutūt-i-Kullī-yi-Eqtiṣād-dar Qur'ān wa Riwāyat (Main Points of Economy in Qur'ān .۴
and Traditions) - F

Al-Imam Mahdī `inda Ahl-us-Sunnah, Vol. ١-٢ (Imam Mahdī (a.s.) According to .۵
Tradition) - A

Ma`ālim-ul-Ḥukūmah-fī-Qur'ān-il-Karīm (Lessons on Government in the Holy .۶
Qur'ān - A

Al-Imam-iṣ-Ṣādiq wal Mathāhib-il-Araba`ah (Imam Sādiq and Muslims' Issues) - A .٧

Ma`ālim-un-Nabuwwah fī Qur'ān-il-Karīm, Vol. ١-٣ (Prophethood in the Holy Qur'ān) .٨
- A

Ash-Shu'ūn-il-Eqtiṣād fī-Qur'ān was Sunnah (Ways of Economy in Qur'ān and .٩
Tradition) - A

Al-Kāfī fī Fiqh by Abiṣ-Ṣalāḥ al-Ḥalabī (Subjects on Jurisprudence and Ordinances) .١٠
- A

Asn-al-Matālib fī Manāqib-i-`Ali-ibn-Abī-Ṭālib by Shams-ud-Dīn al Juzarī ash- .١١
Shāfi`ī (The Merits of Imam

Ali (a.s.): the Successor of the Prophet (p.b.u.h.) of Islam - A`

۱۲. Nuzul-ul-Abrār bimā Sahḥa min Manāqib-i-Ahlul-Bait-il-Athār by Ḥafiẓ Mohammad al-Badakhshanī

(Subjects on the Successors of the Prophet of Islam (p.b.u.h.)) – A

۱۳. Ba`z-i-Mu'allifāt by Shahīd-ash-Shaykh Murtadā Mutahharī (Some works on Islamic Education) – F

۱۴. Al-Qaybat-il-Kubrā (The Greater Occultation of Hazrat Mahdī) – A

۱۵. Yaum-ul Mau`ūd (The Promised Rise of Hazrat Mahdī (a.s.)) – A

۱۶. A-Qaybat-iṣ-Ṣuqrā (The Lesser Occultation and the Deputies of Hazrat Mahdi (a.s.)) – A

۱۷. Mukhtalaf-al-Shī`ah by `Allāmah al-Ḥillī (Judgement through Jurisprudence in Islam) – A

۱۸. Ar-Rasa'il-il-Mukhtārah by`Allāmah ad-Dawānī wal-Muḥaqiq Mīrdāmād (A Book on the Theoloty and

Philosophy of Islam) – A

۱۹. Aṣ-Ṣahīfat-ul-Khāmisat-us-Sajjādiyah (The Psalms of Islam as Stated by the Fourth Imam (a.s.)) – A

۲۰. Nimūdārī az Ḥukūmat-i-`Ali (a.s.) (An Outline on the Government of Hazrat `Ali (a.s.)) – A

۲۱. Manshūrhā-yi Jāvīd-i-Qur'ān (The Eternal Lights of the Qur'ān; An Objective Commentary) – F

۲۲. Mahdī-yi-Muntaẓar dar Nahjul-Balāqa (The Awaited Mahdi (Guide) in Peaks of Eloquence) – F

۲۳. Sharh-il-Lum`at-id-Damishqiyyah, ۱۰ Vols. (Some Subjects on Islamic Jurisprudence and Ordinances) –A

Tarjamah wa Sharḥ-i-Nahjul-Balāqa, ۴ Vols. (Translation and Explanation of the .۲۴ Statements of Imam

Ali (a.s.)) - F`

Fī Sabīl-il-Wahdat-il-Eslāmīyyah (The Need of Islamic Unity) - A .۲۵

Naẓarāt-un-fī-Kutub-il-Khālidah (Opinions on Islamic Matters) - A .۲۶

Kitāb-al-Waāfī, ۳۰ Vols. (Traditions on Different Subjects) - A .۲۷

Dah Risālah by Feyd-i-Kāshānī (Ten Articles on Islamic Education) - F .۲۸

Majmoo`i Testhāy-i-Bīnesh wa M`āref Islamī (A Collection of Test Questions on .۲۹ Islamic Knowledge

and Culture) - F

Darīcheh-'ī bar Ahkām (Elementary Religious Questions for the Coming .۳۰ Generation) - F

An Enlightening Commentary into the Light of the Holy Qur'ān - English .۳۱

(.A Bundle of Flowers from the Garden of Traditions of the Prophet Ahlul-Bayt (a.s .۳۲

p: ۴۳۰

There are ٢۶٠ Arabic/Farsi Commentaries (Tafsir) Available at the

Imam Ali (a.s.) Public Library as Sources for This Commentary

:and Among Them are the Following

-Tafsīr - ul - Qur'ān - il - Karīm by `Allāmah as - Sayyid `Abdullāh Shubbar, Dār-u .١

Iḥyā'-it-Turāth-il-`Arabī, Beirut, Lebanon - A

,Tafsīr-ul-Qummī by Abil-Hasan `Alī ibn Ibrāhīm-il-Qummī, Dār-ul-Kitāb, Qum, Iran .٢

A.H. - A ١٩۶٨/١٣٨٧

Fi-Zilāl, Sayyid-i-Qutb; Dār-u-Iḥyā'-it-Turāth-il-`Arabī, Beirut,Lebanon,١٩۶٧/١٣٨۶ -A .٣

,At-Tafsīr-ul-Kāshif by Muhammad Jawād Muqniyah, Dār-ul `ilm lil-Malāyīn, Beirut .۴

Lebanon, ١٩٧٠ - A

Tafsīr-iṣ-Ṣāfī by al-Fayd-il-Kāshānī, al-A`lamī lil-Matbu`āt, Beirut,Lebanon, . ۵
١٩٧٩/١٣٩٩

A

,Manhaj-uṣ-Ṣādiqīn by Fatḥullāh Kāshānī, `Ilmiyyah Islāmiyyah Bookshop, Tehran .۶

Iran - F

Tafsīr-i-Abulfutūh Rāzī by ash-Shaykh Abulfutūh Rāzī, Islamiyyah Bookshop, . ٧
,Tehran

Iran, ١٩٧٣/١٣٩٣ A.H. - F

Tafsīr-i-Rūḥ-ul-Ma`ānī by al-Ālūsī al-Baqdādī, Dār-u-Ihyā'it-Turāth-il-`Arabī, . ٨
,Beirut

Lebanon ١٩٨۵/١۴٠۵ - A

,Tafsīr - i - al - Manār (Tafsīr - ul - Qur'ān - il - Ḥakīm), by Mohammad Rashīd Riḍā .٩

Dār-ul-Ma`rifat, Beirut, Lebanon, - A

Tafsīr-ut-Ṭabarī (Jāmi`-ul-Bayān fī Tafsīr-il-Qur'ān) by Mohammad-ibn-Jarīr .١٠

at-Tabarī, Dār-ul-Fikr, Al-Qāhirah, Egypt, ١٩٨٨/١۴٠٨ - A

,Nafaḥāt-ur-Raḥmān fī Tafsīr-il-Qur'ān by ash-Shaykh Muhammad an-Nahāwandī .١١

Iran, ١٩٣٧/١٣۵٧ - A

Al-Tafsīr-ul-Ḥadīth by Muḥammad `Izzat Darūzat; Dār-u-Ihyā'-il-Kutub .١٢

Al-`Arabbiyyah, al-Qāhirah, Egypt, ١٩۶٢/١٣٨١ - A

-Al-Tebyān fī Tafsīr-il-Qur'ān by Moḥammad-ibn-il-Ḥassan Ṭūsī, Dār-u-Ihyā'-it .١٣

Turāth Al-`Arabī, Beirut, Lebanon - A

Ālā'-ur-Raḥmān fī Tafsīr-il-Qur'ān by Muḥammad Jawād Albalāqī, Wijdānī .١۴

Bookshop, Qum, Iran - A

,Al-Isra'īliyāt fī-Tafsīr wal Ḥadīth by Dr. Muḥammad Husain Al-Thahabī .١۵

Dār-ul-Īmān, Damascus, ١٩٨۵/١۴٠۵ - A

,Al-Bayān fī Tafsīr-il-Qur'ān by Sayyid Abulqāsim Khu'ī, al-Matba`at-ul-`ilmiyyah .١۶

Qum Iran, ١٩۶۶/١٣٨۵ - A

At-Tafsīr wal-Mufassirūn by Muḥammad Ḥusain Al-Thahabī, Dār-ul-Maktab .١٧

Al-Ḥadīthah, al Qāhirah, Egypt, ١٩٧۶/١٣٩۶ A.H. - A

Al-Jawāhir fī Tafsīr-il-Qur'ān-il-Karīm, by Ṭantāwī Juharī, Mustafā Bāb-il-Halabī .١٨

Printing Office, Egypt, ١٩٣٠/١٣۵٠ - A

۱۹. Fathul-Qadīr by Muḥammad-ibn-`Ali al-Shoukānī; `Ilmul Kutub; Beirut, Lebanon,

A - ۱۹۸۱/۱۴۰۱

۲۰. Al-Mabādi'-ul-`Āmmah li Tafsīr-il-Qur'ān by Dr. Muḥammad Ḥusain-`Ali-al-Saqīr;

Maktab-ul-A`lām-il-Islāmiyyah, Qum, Iran, ۱۹۹۳/۱۴۱۳ - A

۲۱. Tafsīr-ul-Baqawī (Ma`alim-ut-Tanzīl fī Tafsīr wat-Ta'wīl) by Husain -ibn Mas`ūd

al-Baqwī ash-Shāfi`ī; Dār-ul-Fikr, al-Qāhirah, Egypt ۱۹۸۵/۱۴۰۵ A.H. - A

p: ۴۳۱

## About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor
Website: www.ghbook.ir
Email: Info@ghbook.ir
Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵
۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲
Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹
Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library